Home Missions Council

Annual Report

156 Fifth Avenue
New York

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Home Missions Council

Including Joint Activities with

Council of Women for Home Missions

Annual Report

ANNUAL MEETING
and
NATIONAL MISSIONS CONFERENCE
St. Louis, Missouri
January 21-25, 1926

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J. W. Lee, D.D., Field Representative, 654 No. 57th St., Philadelphia, Pa.

Presbyterian Church in the United States of America (Continued)

Division of Buildings and Property

David G. Wylie, D.D., Secretary.
Rev. A. B. Keeler, Director, Department Field Activities and Surveys.
Rev. George R. Brauer, Director, Department Mortgages and Property.
Rev. A. F. McGarrah, Director, Department Building Fund Campaigns.
A. G. Lamont, Superintendent, Office of Architecture and Construction.

Division of Evangelism

George G. Mahy, D.D., Secretary.
William F. Klein, D.D., Director.
Rev. Harvey Klaer, Associate Director.

Division of General Promotion

William R. King, D.D., Secretary.
Lucy H. Dawson, Secretary.

Department of Education and Publicity:
Mabel M. Sheibley, Director.
Rev. David W. Gove, Assistant.
Lucy L. Notestein, Assistant.
S. Catherine Rue, Assistant.
Marjorie Harrison, Assistant.

Department of Legacies, Annuities and Special Gifts:
John A. Rodgers, D.D., Director.

Department of Young People's Work:
Rev. Henry Little, Jr., Director.
Katherine Gladfelter, Director.

District Secretaries for Promotion:
Robert E. Pugh, D.D., 77 West Washington St., Chicago, Ill.
R. Marie Preston, 77 West Washington St., Chicago, Ill.
George H. Mack, D.D., 1220 Arcade Bldg., St. Louis, Mo.
Emmeline E. Harbison, 1220 Arcade Bldg., St. Louis, Mo.
Rev. Paul G. Stevens, 313 W. Third St., Los Angeles, Calif
Mrs. Frances E. Bancroft, 278 Post St., San Francisco, Calif.
Katharine Gardner.

Office of Specific Work:
M. Josephine Petrie, Superintendent.

Field Representatives:
Roberta C. Barr, 278 Post St., San Francisco, Cal.
Ann E. Taylor, 1122 Spruce St., Philadelphia, Pa.
Henry H. Welles, Jr.

Women and Missions:
Lucia P. Towne, Editor.

All addresses 156 Fifth Ave., New York, N. Y., unless otherwise noted.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Board of Home Missions

J. B. Eichenauer, Esq., President, Pittsburgh, Pa.
W. I. Wishart, D.D., Vice-President, Pittsburgh, Pa.

United Presbyterian Church of North America (Continued)

James H. Grier, D.D., Secretary, Pittsburgh, Pa.
J. Allison Reed, Treasurer, 519 Wood St., Pittsburgh, Pa.
R. A. Hutchison, D.D., General Secretary, 703 Publication Bldg., Pittsburgh, Pa.
J. C. Kistler, D.D., Associate Secretary, Pittsburgh, Pa.
R. W. McGranahan, D.D., Associate Secretary, Pittsburgh, Pa.

Department of Church Erection

W. I. Wishart, D.D., President, Pittsburgh, Pa.
J. L. Beatty, Vice-President, Pittsburgh, Pa.
T. D. Edgar, D.D., Recording Secretary, Wilkinsburg, Pa.
J. Allison Reed, Treasurer, Pittsburgh, Pa.
J. C. Kistler, D.D., Secretary, 209 Ninth St., Pittsburgh, Pa.

Department of Work Among Negroes

701 Publication Bldg., Pittsburgh, Pa.
J. D. Rankin, D.D., President.
R. Maurice Trimble, Vice-President.
James A. Grier, D.D., Recording Secretary.
R. W. McGranahan, D.D., Secretary.

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Rev. H. J. Mulder, Vice-President, 2050 Francis Ave., S. E., Grand Rapids, Mich.
Rev. J. Dolfin, Treasurer, 1107 Terrace St., Muskegon, Mich.
Henry Beets, LL.D., Secretary, 737 Madison Ave., S. E., Grand Rapids, Mich.

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Rev. S. Van der Werf, Field Secretary, Holland, Mich.
William T. Demarest, LL.D., Secretary, 25 East 22nd Street, New York, N. Y.

REFORMED CHURCH IN THE UNITED STATES

Board of Home Missions

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C. B. Schneder, D.D., Vice-President, Shamokin, Pa.
F. C. Seitz, D.D., Recording Secretary, Greensburg, Pa.
Joseph S. Wise, Treasurer, 15th and Race Sts., Philadelphia, Pa.
Charles E. Schaeffer, D.D., General Secretary, 15th and Race Sts., Philadelphia, Pa.

Reformed Church in the United States (Continued)

James M. Mullan, Department of the East, 15th and Race Sts., Philadelphia, Pa.

John C. Horning, D.D., Department of the West, St. Joseph, Mo.

Edward F. Evemeyer, Department on the Pacific Coast, Pasadena, Cal.

T. P. Bolliger, D.D., Department of the Northwest, Madison, Wis.

Ralph S. Adams, Rural Church Department, 15th and Race Sts., Philadelphia, Pa.

UNITED BRETHREN IN CHRIST

The Home Mission and Church Erection Society

Bishop H. H. Fout, President, Woodruff Place, Indianapolis, Ind.

P. M. Camp, D.D., Secretary, 1426 United Brethren Bldg., Dayton, Ohio.

Russell S. Showers, D.D., Assistant Secretary, 1426 United Brethren Bldg., Dayton, Ohio.

Lyda B. Wiggim, Educational Secretary, 1426 United Brethren Bldg., Dayton, Ohio.

C. Whitney, Secretary Emeritus, Tampa, Fla.

E. E. Ullrich, Treasurer, 1406 United Brethren Bldg., Dayton, Ohio.

Consultative and Co-operative Bodies

From the Constitution:

"Article IX. The Council sustains intimate and coöperative relations with interdenominational bodies, some voluntary and some representative, which carry on various phases of work in national Home Mission fields. By mutual agreement these bodies may be listed as Consultative and Coöperative Bodies of the Council."

The American Bible Society, Bible House, New York, N. Y.

The American Tract Society, 7 West 45th St., New York, N. Y.

The Council of Church Boards of Education, 111 Fifth Ave, New York, N. Y.

The Federal Council of the Churches of Christ in America, 105 East 22nd St., New York, N. Y.

The National Council of the Young Men's Christian Associations, 347 Madison Ave., New York, N. Y.

Missionary Education Movement, 150 Fifth Ave., New York, N. Y.

The National Board of the Young Women's Christian Associations, 600 Lexington Ave., New York, N. Y.

Student Fellowship for Christian Life-Service, 417 South Dearborn St., Chicago, Ill.

The World Alliance for International Friendship Through the Churches, 70 Fifth Ave., New York, N. Y.

Affiliated Bodies

Affiliated with the Home Missions Council are the following bodies, through which the Council and its constituent Boards coöperate in carrying on work in definite areas:

Committee on Coöperation in Latin America:
Samuel G. Inman, D.D., Secretary, 25 Madison Ave., New York, N. Y.
(This Committee represents the Council and its Constituent Boards in the West Indies, and supersedes the Council's Committee on West Indies.)

The General Committee of Immigrant Aid at Ellis Island:
Christine T. Wilson, Secretary, 156 Fifth Ave., New York, N Y.

The Board of the Hawaiian Evangelical Association:
Rev. Henry P. Judd, Rev. John P. Erdman } Secretaries, Honolulu, Hawaii

The Interdenominational Council on Spanish-Speaking Work:
Rev. C. A. Thomson, Secretary, 756 Union St., San Francisco, Cal.

Oriental Missions Council:
Rev. Philip F. Payne, Secretary, 278 Post St., San Francisco, Cal.

The Home Missions Council of Northern California:
William J. Minchin, D.D., President, 421 Phelan Bldg., San Francisco.
Carl M. Warner, D.D., Secretary, 3 City Hall Ave., San Francisco.

The Colorado Home Missions Council:
Walter M. Irwin, D.D., President, 306 Temple Court Bldg., Denver.
Cyrus A. Wright, D.D., Vice President, Guardian Trust Bldg., Denver.
A. J. Sullens, D.D., Secretary-Treasurer, Guardian Trust Bldg., Denver.

The Home Missions Council of Idaho:
Rev. Claton S. Rice, President, 2302 Ellis Ave., Boise.
Rev. Paul Roberts, Vice-President, 518 N. 8th St., Boise.
Rev. L. G. Knight, Secretary, R. D. 4, Boise.

The Home Missions Council of Montana:
Rev. R. W. Newman, President, Helena.
Rev. Elmer H. Johnson, Secretary, 206 N. 30th St., Billings.

North Dakota Council of Church Representatives:
Rev. A. C. Hacke, President, 62 Broadway, Fargo.
Rev. F. R. Stockton, Vice-President, 62 Broadway, Fargo.
Rev. C. A. Armstrong, Secretary, Box 934, Fargo.

The Utah Home Missions Council:
Rev. A. E. Butcher, President, 261 So. 9th E. St., Salt Lake City.
Rev. Chas. D. Gaffney, Secretary, 465 So. 7th E. St., Salt Lake City.

Western Washington Home Missions Council:
W. R. Sawhill, D.D., President.
J. F. Watson, D.D., Vice-President.
Rev. H. I. Chatterton, Secretary-Treasurer, 531 Burke Bldg., Seattle.

Home Missions Council of Wisconsin:
Rev. A. Le Grand, President, 1717 Wells St., Milwaukee.
Rev. C. H. Giesselbrecht, Secretary, Waukesha.

The Home Missions Council of Wyoming:
Rev. G. L. Clark, Chairman and President, Box 884, Casper.
Rev. J. G. Brawn, Secretary-Treasurer, Box 102, Sheridan.

Honorary Members

From the Constitution:

"Article III. Individuals having peculiar relationship to the work of National Home Missions, denominational or interdenominational, may be made Honorary Members of the Council, on the recommendation of the Executive Committee, with privileges of the floor, and membership on committees, but without vote."

Alfred Wms. Anthony, D.D., Hartsdale, N. Y.
Henry A. Atkinson, D.D., The Church Peace Union, 70 Fifth Ave., New York, N. Y.
Lemuel Call Barnes, D.D., 459 Marlborough Rd., Yonkers, N. Y.
Charles E. Burton, D.D., General Secretary, Congregational National Council, 287 Fourth Ave., New York, N. Y.
Rev. Samuel McCrea Cavert, General Secretary, Federal Council of the Churches of Christ in America, 105 East 22nd St., New York, N. Y.
Rev. Herbert W. Gates, Secretary, Congregational Education Society, Department of Missionary Education, 14 Beacon St., Boston, Mass.
William M. Gilbert, D.D., Drew Theological Seminary, Madison, N. J.
Sidney L. Gulick, D.D., Commission on International Justice and Goodwill of the Federal Council, 105 East 22nd St., New York, N. Y.
M. Glenn Harding, Student Fellowship for Christian Life-Service, 417 South Dearborn St., Chicago, Ill.
William I. Haven, D.D., American Bible Society, Bible House, New York, N. Y.
Samuel G. Inman, D.D., Secretary, Committee on Coöperation in Latin-America, 25 Madison Ave., New York, N. Y.
Rev. F. Ernest Johnson, Department of Research and Education, Federal Council, 105 East 22nd St., New York, N. Y.
David G. Latshaw, National Council, Young Men's Christian Association, 347 Madison Ave., New York, N. Y.
Charles S. Macfarland, D.D., General Secretary, Federal Council, 105 East 22nd St., New York, N. Y.
William H. Matthews, General Secretary, American Tract Society, 7 West 45th St., New York, N. Y.
Edward Laird Mills, D.D., Editor, *Pacific Christian Advocate,* Portland, Oregon.
Delavan L. Pierson, Editor, *Missionary Review of the World,* 156 Fifth Ave., New York, N. Y.
Daniel S. Remsen, Esq., Specialist in the Law of Wills, 60 Wall St., New York, N. Y.
Charles H. Sears, D.D., City Missions Council, 276 Fifth Ave., New York, N. Y.
Ernest L. Sunderland, D.D., Superintendent, New York Protestant Episcopal City Mission Society, 38 Bleecker St., New York, N. Y.
Worth M. Tippy, D.D., Commission on the Church and Social Service, Federal Council, 105 East 22nd St., New York, N. Y.
Fennell P. Turner, Secretary, Foreign Missions Conference of North America, 25 Madison Ave., New York, N. Y.

(It was voted, on January 14, 1920, that these elections to Honorary Membership "be not regarded as indefinite in duration, but be subject to annual review and revision.")

Annual Meeting

Separate Sessions

Thursday, January 21, 1926

The meeting was called to order at 10 a. m., by Dr. White, presiding.

A hymn was sung.

Prayer was offered by Dr. S. L. Morris, Presbyterian Church, U. S.

VOTED, That Mr. Ralph S. Adams, Reformed Church, U. S., be elected Recording Secretary in the absence of Dr. Charles E. Schaeffer.

The roll of constituent bodies, representing 27 denominations, 42 Boards and societies, was read. Thirty-five delegates were present at the opening of the sessions.

There was a call for introduction of each delegate present at the session.

Report Executive Secretary

The Executive Secretary read his report which reviewed the year's activities and suggested policies for the future. (See page 29.)

VOTED, To accept and refer it to the Business Committee.

Committee Appointments

The following committees were nominated by the Chairman.

Nominating Committee

M. A. Dawber, *Chairman*

Henry Beets	Paul de Schweinitz
Henry Bowden	J. B. Markward
W. L. Bretz	W. P. Minton
Malcolm Dana	W. W. Vinson

M. R. Zigler

Budget and Finance

John McDowell, *Chairman*

Thomas Burgess	J. W. Perry
George L. Cady	John F. Seibert

VOTED, That the men named constitute the committees.

Agenda

VOTED, That the agenda prepared for this meeting be accepted as the order of the day.

Application for Membership

Dr. Vermilya presented the application of the Board of Church Extension of the Evangelical Church, Harrisburg, Pa., for membership in the Home Missions Council.

VOTED, To accept the Board of Church Extension of the Evangelical Church, Harrisburg, Pa., into membership.

An inquiry from the Mennonite body concerning possible membership into the Home Missions Council was presented.

VOTED, To refer this item to the Executive Committee of the Home Missions Council with full power to accept them into membership, if they so desire.

El Paso Congress

The proposed El Paso Congress in the interest of Spanish-speaking Americans was presented and discussed.

The Rev. C. A. Thomson, Board of National Missions, Presbyterian Church, U. S. A., and Executive Secretary, Interdenominational Council on Spanish-speaking work, reported there are about 1,500,000 Mexicans in the United States, which include the second and third generation of Mexicans. About 25,000 to 50,000 are migrants going back to Mexico after seasonal occupation.

Dr. Vermilya reported that the proposed conference is the result of the conference at Montevideo last year; and that he was asked to sponsor it. He further stated he had gone forward on the assumption that the two Councils would be greatly interested and share largely in this congress. His estimate of the possible cost was $6,000 to be shared by the coöperating boards.

Dr. S. L. Morris, Presbyterian Church, U. S., reported that Dr. McMillan is to represent them in this El Paso Conference and that his Board has agreed to appropriate $1,000 if necessary and $100 for preliminary publicity.

VOTED, To approve the proposed conference and refer it to the Business Committee.

Student Movement

Dr. Morris told of the student gathering of his denomination; their desire for an interdenominational student organization, and he suggested a Student Volunteer Movement for Home Missions.

RESOLVED, That the matter of promoting a Student Volunteer Movement for Home Missions be referred to the Business Committee to consider and report whether it may not be

undertaken as one of the great objectives of the Home Missions Council.

VOTED, To adopt and refer this matter to the Business Committee for further discussion.

Dr. Manny, Southern Methodist Church, stated he has local life-service bands in the school in which he teaches and that he would like to link up with some national organization.

A Reinterpretation of the Functions of the Home Missions Council

Dr. Shriver suggested the discussion of the report of the committee on closer coöperation with the Federal Council in connection with the functions of the Council.

Dr. Vermilya felt he would like to have the viewpoint of board representatives as to the field of action and objectives of the Home Missions Council.

Dr. Morris stated he had understood it was not originally intended that the Home Missions Council would enter the field of administration; which should be left to constituent boards and societies. He felt the Home Missions Council should promote great national things — literature, Home Missons Week, Student Volunteer Movement for Home Missions, etc.

Dr. Grant K. Lewis, United Christian Missionary Society, Disciples of Christ, asked that Dr. Anthony speak on the interpretation of the functions of the Home Missions Council.

VOTED, by unanimous consent, That Dr. Anthony discuss this matter.

Dr. Anthony stated it was his opinion that the action of proposed coöperation with the Federal Council of the Churches of Christ in America will not hamper the work of the Home Missions Council but will prevent possible duplication of efforts. The Home Missions Council and the Federal Council are great experiments in Christian coöperation. He declared he had been an experimenter and often baffled while serving the Council. It was his opinion that not one of the delegates of the various boards represented looks at Christian opportunities as a whole, but as a representative of specific denominations; that the work is seen in fragments and in specialties. He found the constituent bodies often refused to coöperate with the Home Missions Council except in the furtherance of their specialty. He felt one function was to discover what some denominations are doing successfully and pass them on to other denominations. He stressed the need of communizing experiences as experts and sitting together in conference. No single church is adequate to the serving of America. It

was his judgment that the administrative task of the Home Missions Council must increase in some types of work, such as Indian, Spanish-speaking, etc., where single denominations cannot support an adequate program; and the Home Missions Council must discover other opportunities. One cannot put limits on the duties of the Executive Secretary. He reminded those present that no one has worked out a program of co-operation in states as well as the Home Missions Council. Eleven states have been organized. The St. Louis study of objectives for Protestant bodies in the city was mentioned. The movement within denominations is for greater coördination and consolidation of effort and it is difficult to determine definite plans.

VOTED, That this whole matter of a reinterpretation of Home Missions Council functions be referred to a special committee for study of aims, purposes, plans of Home Missions Council and report one year hence.

Dr. W. F. Lovelace, African Methodist Episcopal Church, expressed a desire to have the aims or ideals of the Home Missions Council in print so that he can take them back to his people.

Dr. John McDowell, Board of National Missions, Presbyterian Church, U. S. A., stated the Home Missions Council is a coördinating agency. The difficulty, as he sees it, is not in lack of objectives, nor in organization of machinery; but the need of getting the existing machinery to work.

Dr. W. P. Shriver, Board of National Missions, Presbyterian Church, U. S. A., believes the most effective city-wide agencies for city-wide action are the interdenominational councils which the Federal Council has set up in various large cities, and some way should be found of combining the efforts of these national councils in order to present an undivided front.

Appointment of Business Committee

The following Business Committee was appointed and approved:

Frank A. Smith, *Chairman*

Alfred Wms. Anthony	S. Leslie Morris
Henry Beets	A. L. Ramer
Malcolm Dana	W. P. Shriver
Ernest M. Halliday	Joseph S. Wise
Grant K. Lewis	W. H. Yoder
W. F. Lovelace	Colin G. Young

M. R. Zigler

Report of Committee on Coöperation with the Federal Council of the Churches of Christ in America

VOTED, To hear report of the Committee on Coöperation with the Federal Council of the Churches of Christ in America at this time.

Dr. Vermilya read the report of this committee and commented upon the proposed plan.

Prayer was offered by the Rev. Jay S. Stowell.

* * * *

Afternoon Session

Dr. White presided and the meeting was opened with prayer by Dr. Paul de Schweinitz, American Moravian Church.

Coöperation with Federal Council

Discussion on the proposed plan for closer coöperation with the Federal Council was continued.

Dr. Malcolm Dana, Congregational Home Missionary Society, stated men on the field are breaking under the strain of multiplicity of agencies doing much the same work. He believes in all but finds it impossible to keep up active contact with all, and there is need to bring about closer coöperation if we do not wish to lose the respect and coöperation of the youth movement. He said the Town and Country Committee is one of the livest in the Council and all the rural experts on that Committee are for closer coördination. He felt if the Kingdom of God were stressed instead of churches, it would be possible tomorrow to sit down together and allocate territory through which no denomination would lose anything and all kinds of money and leadership would be released for larger service; that in order to be consistent with coöperative teaching, coöperation and conciliation is necessary.

Dr. M. A. Dawber, Rural Work Department, Methodist Episcopal Church, called attention to one aspect, the third paragraph in the preamble, and asked if as an organization made up of bodies supporting mission fields, the Home Missions Council is ready to enter into close coöperation with an organization working mainly with self-supporting fields?

Dr. S. L. Morris felt more definite adjustments and agreements should be determined before joining forces with the Federal Council.

Dr. A. W. Anthony stated the proposed step is a pioneer one, a new venture; that the Home Missions Council represents Home Mission Boards instead of denominations, and the

Federal Council is composed of denominational bodies rather than boards. He felt that maintaining the relationship with the Federal Council as a Council rather than as a commission gives an unparalleled standing, and that this is a consistent step. He believes the plan presented is flexible, and there is opportunity to make adjustments of relationships as experience points out such necessary changes. The Council of Home Missions would still formulate its own policies and prepare its own programs.

In his opinion the plan will simplify and unify work in the field; will establish full coöperation with every department of the Federal Council; will give both Councils more favorable standing in the fields; and adjustments to overcome overlapping and conflicts can be more easily made. It will result in sharing in the one common experience instead of setting up our own experiment.

Dr. John McDowell explained that these problems were brought before the Federal Council and they agreed to unreservedly turn over to us all home missionary work and showed a very coöperative spirit. He pointed out the need of a committee who understand clearly the meaning of Home Missions to complete details of organization and that if those present approve the basic principles here set forth and will carefully select their committee, there is nothing to lose.

Dr. W. M. Gilbert stated he came with the thought of the conservation of the identity, dignity, and functionary power of the Home Missions Council and finds that this has been cared for and that the plan proposed brings the Home Missions Council into relationship with the Federal Council in an entirely different relationship from any commission or committee of the Federal Council.

VOTED, To act upon the report paragraph by paragraph as a basis for further consideration.

The preamble was read.

In paragraph 2, it was suggested the last word in the paragraph be changed from "agencies" to the word "Councils."

VOTED, To adopt the preamble tentatively.

Item 1 was read.

VOTED, To adopt Item 1 tentatively.

Item 2 was read.

VOTED, To eliminate in the first line the words "of the Federal Council of the Churches."

VOTED, To include the words "including Canada" following the phrase "for Home Missions may" in the second sentence.

VOTED, To adopt Item 2 tentatively as corrected.

Item 3 was read.

VOTED, To hold action on this item in abeyance.

Item 4 was read.

VOTED, To change Item 4 as follows:

"The duties of the Council of Home Missions and of the commissions and committees of the Federal Council shall be those heretofore discharged by them severally, subject to such mutual adjustments as will better coördinate and unify the work of all the groups involved."

Item 5 was read.

VOTED, To strike out in the first line the words "of the Federal Council of the Churches."

A motion was made to strike out phrase "submitting its policies and programs to the Administrative Committee of the Federal Council of Churches for consideration and advice and"

The motion was lost.

VOTED, To adopt Item 5 tentatively as corrected in the first line.

Item 6 was read.

VOTED, To adopt Item 6 tentatively.

Item 7 was read.

VOTED, To adopt Item 7 tentatively.

Item 8 was read.

VOTED, To adopt Item 8 tentatively.

Item 9 was read.

VOTED, To adopt and refer personnel to committee on nominations.

VOTED, To adopt plan, as corrected, as a whole, tentatively.

The benediction was pronounced by Dr. S. L. Morris.

* * * *

Saturday, January 23, 1926

The meeting was called to order by Dr. White at 4.15 p. m., and prayer was offered.

Rearrangement of Standing Committees

It was deemed unnecessary to discuss this item since the joint session had taken action on this matter.

Nature of Annual Meeting, 1927

VOTED, To recommend that the next Annual Meeting be similar in character to this year's meeting. It was suggested that the annual sessions be held in smaller cities.

Dr. Lovelace suggested that hereafter the meeting be held in places that will not embarrass his group.

Methods of Financing Work

VOTED, That the annual report of the treasurer shall reveal for each constituent board the sum total of all funds contributed to all the work on the program of the Home Missions Council.

Co-operation in Foreign Language Publications

It was deemed unnecessary to discuss this item since the joint session had taken action on this matter.

Field Programs and their Place of Importance

(a) State Councils and joint studies.
(b) National Missions conferences.
(c) Pastors' summer schools and Home Missions Council representation.
(d) Coöperation in program of evangelism.

VOTED, That it is the judgment of those present that all these field programs are of major importance.

VOTED, That we ask the Executive Secretary to give particular attention to the State Councils and that in some manner written reports, and possibly verbal reports, be secured from secretaries of state councils.

VOTED, That it is the judgment of the Home Missions Council that both office and field work must be done and that it remains for the Executive Secretary to choose which at the time is most important; and that he be authorized to designate, when necessary, assistance for specific projects or engagements at the expense of the Home Missions Council.

Business Committee

The report of the Business Committee was presented by Dr. Frank A. Smith, American Baptist Home Mission Society.

Recommendations of Executive Secretary

Since practically all recommendations suggested in the Executive Secretary's report were discussed during the sessions of the Home Missions Council, further action seemed unnecessary.

El Paso Conference

Recommended to approve the El Paso Conference in the interest of Spanish-speaking Americans.

Membership Application

Recommended that the Church Extension Board of the Evangelical Church be made a member of the Home Missions Council.

Recommended that the Home Mission Board of the Mennonite Church, General Conference, be received as members when they apply.

Student Fellowship Resolution

It would appear that the original aim of the Student Fellowship for Christian Life-Service was to win recruits for Home Mission service but the aim now is to win students over to Jesus' way of life.

VOTED, That the joint committee on Recruiting the Home Missions Force be requested to study the need and the method of securing recruits for Home Missions and report at the next Annual Meeting.

VOTED, To adopt report as a whole.

Budget and Finance

The report was presented by Dr. McDowell who asked Miss Behrens to read the treasurer's report covering the year, 1925.

VOTED, To accept the treasurer's report and place it on file. (See page 36.)

The estimated budget for 1926 was read by Dr. McDowell, which indicated that $16,404 is needed for general Home Missions Council funds, and $11,000 for joint work items, totaling in all, $27,404.

VOTED, To receive the same.

VOTED, That Augusta M. Behrens be elected treasurer of the Home Missions Council.

VOTED, That on approval of the Finance Committee, the treasurer be and hereby is authorized to negotiate loans if necessary, not to exceed at any time a total amount of $2,500.

VOTED, That the incoming treasurer be authorized to secure a suitable and adequate audit, all expense to be paid by the Home Missions Council.

VOTED, That the treasurer be bonded to the amount of $2,500.

Nominations

The report of the Nominating Committee was presented by Dr. Gilbert:

Committee of Five on Closer Relations with the Federal Council:
R. A. Hutchison, *Chairman*

David D. Forsyth — Joseph B. Markward
Ernest M. Halliday — John McDowell

Officers for 1926

President—Charles L. White
First Vice-President—John McDowell
Second Vice-President—S. Leslie Morris
Third Vice-President—Grant K. Lewis
Fourth Vice-President—George L. Cady
Fifth Vice-President—Franklin J. Clark
Sixth Vice-President—J. C. Seegers
Executive Secretary—Charles E. Vermilya
Recording Secretary—Charles E. Schaeffer
Assistant Recording Secretary—Ralph S. Adams
Treasurer—Augusta M. Behrens

Executive Committee

One Year	*Two Years*	*Three Years*
Alfred Wms. Anthony	Fred L. Brownlee	Henry Beets
George L. Cady	Edmund deS. Brunner	P. M. Camp
E. H. Coit	Thomas Burgess	Carroll M. Davis
Charles E. Manning	Grant K. Lewis	William T. Demarest
Joseph B. Markward	W. F. Lovelace	David D. Forsyth
S. Leslie Morris	John McDowell	Ernest M. Halliday
R. L. Russell	Omer S. Thomas	Robert A. Hutchison
Lawrence H. Seager	Joseph S. Wise	John F. Seibert
William P. Shriver	Edward M. Wistar	Charles E. Schaeffer
		M. R. Zigler

Special Committee

The following special committee was provided for a study of the aims, purposes and plans of the Home Missions Council which is to report a year hence:

John McDowell, *Chairman*

Carroll M. Davis — Ernest M. Halliday
William T. Demarest — S. Leslie Morris
David D. Forsyth — Charles E. Schaeffer
John F. Seibert

VOTED, To approve and accept report as a whole.

Co-operation with Federal Council

VOTED, That the action of the joint session in this matter be the official action of this body.

VOTED, That the status of the secretary of the Home Missions Council in relation to the Federal Council, until constituent boards shall have acted on proposed plan of coöperation, be left to the discretion of our Committee of Five on coöperation with the Federal Council.

VOTED, That, in the event the constituent boards approve the proposed plan of affiliation with the Federal Council any services the Executive Secretary of the Home Missions Council may be asked to perform by the Federal Council shall be referred with power to our Committee of Five on coöperation with the Federal Council.

VOTED, To authorize the president of the Home Missions Council to coöperate with the president of the Council of Women for Home Missions in preparing a letter for the constituent boards and societies, as approved in the joint session.

After prayer and benediction by Dr. Morris, the meeting adjourned at 6.30 p. m.

RALPH S. ADAMS,
Recording Secretary.

The newly appointed Executive Committee of the Home Missions Council was called to order by Dr. White.

The following members were appointed on the Administrative Committee of the Home Missions Council:

Charles L. White
Carroll M. Davis
David D. Forsyth
Ernest M. Halliday
John McDowell
Joseph B. Markward
Charles E. Schaeffer

The following honorary members were elected:

Alfred Wms. Anthony
Henry A. Atkinson
Lemuel Call Barnes
Charles E. Burton
Samuel McCrea Cavert
Herbert W. Gates
William M. Gilbert
Sidney L. Gulick
M. Glenn Harding
William I. Haven
Samuel G. Inman
F. Ernest Johnson
David G. Latshaw
Charles S. Macfarland
William H. Matthews
Edward Laird Mills
Delavan L. Pierson
Daniel S. Remsen
Charles H. Sears
Ernest L. Sunderland
Worth M. Tippy
Fennell P. Turner

VOTED, To refer all unfinished business to the Administrative Committee.

Report of Executive Secretary

It seems only yesterday that the responsibilities of this office were taken up. The time has been all too short for the work we had hoped to do during the past months, while things that ought to have been done are beyond the limits of one man's powers. Thus far too, it has been somewhat difficult to think of myself as being anything other than a learner in this adventure in coöperation. If, however, leadership is to mean anything more than preserving the *status quo* there may always be occasion for increasing knowledge on the part of one who is expected to chart the way. Good charting implies insight, and insight comes through experience and learning. As one trying to lead while studying the way I have sought to carry on through the year. That which is presented here as representing both convictions and accomplishments has been tempered by this dual attitude. Of course nothing has been done alone. It is possible also that my co-laborers should have increased credit in view of the limitations these personal attitudes imposed.

At the outset let me say that the element of personal confidence and interest that has gradually emerged has been most gratifying. I say this too with the feeling that while some desires and needs have not been met, we have in this spirit something more than "faith without works." This has been a source of encouragement. There have been many evidences also of a growing interest in the work of the Council as such. This too is as it should be. The organization is of the boards and not of a secretary. Possibly it might be relevant to say here that only as the constituent boards feel *that the work of the Council is one with that of the boards themselves* and not to be considered the tail-ender in appropriations and personal help, can any worthwhile program be carried forth and justification be had for keeping an office force. Only a worth while objective will justify a budget. Anything less should express itself in some kind of a voluntary organization to promote good will and give opportunity for the expression of some mutual admiration. The interest that has been shown would lead us to conclude that the latter arrangement is not the ideal sought. The growing sentiment throughout the country regarding the need of coöperation in Christian work tends to confirm the wisdom of such an attitude.

The fact that we are working through joint committees in connection with the Council of Women for Home Missions makes it difficult to present a report which, in a strict sense and all particulars, can be called our own. There seems to be

a tradition, however, that the major responsibility for promoting action through and with these committees is to be assumed by the Home Missions Council. This, in turn, is coupled with the fact that all clerical work involved in calling meetings, keeping records, etc., is handled through our office. Altogether there have been many details calling for attention in connection with every phase of work.

National Missions Conference

Our policy has been to make every possible effort to function in the field as well as in the office. The National Missions Conference, held in Dayton, Ohio, in March, judging by expressions of many parties living there and participating in it, was very successful. While no particular joint committee was involved, representatives of the two Councils were united in the program. The Council of Churches in Dayton took full charge of local arrangements. Secretary Irvin E. Deer and his helpers deserve much credit for this success. An effort was made not only to bring information and inspiration to Dayton people but also to join them in a study of some local interests. It furnished an unusual occasion also for placing into the press a great deal of general information which is of great value to all the participating boards. For our success in this feature we are entirely indebted to Rev. Coe Hayne, American Baptist Home Mission Society.

Let me say also that whatever has been and will be done through the press in connection with this meeting will be due to the splendid work of Mr. Hayne, graciously supported by his Board.

National Mission Conferences of this type were approved at our last meeting as deserving considerable attention. They are difficult to set up because they call for a concentration of the forces of all our boards. Commitments to a schedule of this kind are slow even though sure in the end. It is the united impact of the best we all have that counts in such conferences. The local leaders will not coöperate enthusiastically without this.

State Councils and Joint Field Studies

After preparations were all made for joint studies in Minnesota and Wisconsin last spring, the state chairmen advised that it seemed best to postpone the undertaking. Arrangements are now made whereby I am to represent the Council early next month in a study of a limited number of places in Wisconsin. This may arouse interest in covering the whole state later. Our plans did not fail for Nevada. In May a most

gratifying conference was held with the state superintendents in Reno. No visitation of parishes was made as all of the group were acquainted with them. A fine spirit prevailed and a number of adjustments were made. Parish boundaries were so outlined as to avoid intersection of interests and to provide for better basis of self support. Most of these proposals will be respected. A few may come up for readjustment as the country develops. If the spirit and sense of joint responsibility can develop with the country each problem can be settled as it arises. We have before us now a proposal from South Dakota to put on a Joint Study in June of this year.

The conviction has grown on me that it is vital to our work, as well as to field coöperation, to keep in close personal touch with the state councils. The eleven states in which there have been developed Councils in connection with our organization are: Washington, California, Idaho, Nevada, Utah, Colorado, Wyoming, Montana, North Dakota, South Dakota, and Wisconsin. Kansas, Nebraska, and Minnesota are on the threshold of an organization. Their outlook is hopeful. During the year I have attended council meetings in eight of these states and sat in preliminary meetings in Kansas and Minnesota. Beside these I have attended conferences of state groups in New Jersey and New Hampshire. These visits have been made in all cases in response to an urgent appeal. While results can not be tabulated, still enough has been seen to verify the wisdom of such a course. The game of coöperation is a difficult one for men on the field. They are quite convinced it is essential but they work against strong prejudices within and without. They need the encouragement to be had from other fields. They often need also the presence of one free from local bias and yet in sympathy with their whole problem.

Government Indian Schools

Going on the assumption that one serves best where he has a knowledge of all the facts, I have used every opportunity to get into touch with fields in which we are interested. Few trips have been made with a single objective. In this way I have visited all the Government Indian Schools in which we have workers but two. An attempt has been made to learn something of the aims and problems of our religious workers. The more I have studied this field the more I feel we should give increased attention to it. We now are touching three thousand or more Protestant students in the eight schools. My judgment is that the future of the Indian race will be determined by the students of today.

It would be good statesmanship on the part of our boards to

concentrate more on this work. It is folly to pursue that course in our work for this race which tends to divide them religiously. Our division will only hinder the Kingdom, multiply expense and delay improvement in leadership if persisted in. No finer investment has been made by the boards than that connected with the Chapel at Sherman Institute, Riverside, California. The major credit for the building of course is due the local Federation of Churches in Riverside. This Chapel provides a means for bringing religion and the Church into the ascendancy. Without this there is little chance for Protestant groups to feel they are meeting under the leadership of the church. I wish we could erect a plant at every school where we have a worker.

Pastors' Summer Schools

During the summer it was my privilege to aid somewhat in the program of our Committee on Pastors' Summer Conferences. The committee is coöperating with eight State Agricultural Colleges in carrying on Interdenominational Pastors Conferences or Schools. The direction of the interdenominational group for the eleven o'clock hour at Madison was cared for by myself, while an address was made at both Columbus and Cornell schools. This is a promising field for coöperative effort. Denominational boards are not able to carry a country-wide series of schools but such a plan offers a way out for all. The state provides several instructors giving the needed social and economic background while through proper distribution of board men it is possible to carry on exceptionally high grade schools open to all.

Committee Work

As indicated at the outset others have participated in our program of work. The contributions of committees will be brought out more definitely in the several reports. The extent to which these committees assume responsibility for initiating and carrying through pieces of work is a vital factor in the total possible achievements of the Council. Thus far the necessity of determining a definite and mutually acceptable policy in this regard has received little attention. Too much has been taken for granted. Apparently the secretary assumed that the committees fully understood their privileges and responsibilities while some committees have assumed that until otherwise assured attempts to initiate work might be frowned on. The circle of activities through the Committees should be much larger than those begun and ended by the secretary. My experience thus far leads me to conclude that the secretary should be informed of all that is being proposed and

where possible be a partner in the plans. This not so much to control as to unify the work in spirit and general direction. This ought not to act as a damper on the committees' legitimate work.

Joint Committees

A number of the joint committees have carried forward their work in a very successful way as their reports will show. Others have found it more difficult to get forward. Altogether the outlook for a larger interest and effectiveness is very gratifying. Some revision of our plan of committee organization appears to be needed. The number of joint committees might be reduced somewhat, while a few should be set up to care for special types of work which naturally belong to the Home Missions Council group. We would widen interest and secure more practical counsel if we could bring some state or regional administrators into closer relation with our work. I would suggest a changing of our constitution to make this possible.

Conference in the Interest of Spanish-speaking People

Looking out on the new year the thing that looms largest is the proposed congress to consider the interests of Spanish-speaking people in America. While this is to be one of four conferences proposed by the Committee on Co-operation in Latin America still it has its origin in requests of our own workers. We are hoping to make this a significant gathering. A very thorough study will be made of all factors affecting this ever-increasing group in our midst and also the effects which they in turn produce. These, our brethren, are not to be *talked* about, but we and they are to join in an effort to help all of us to a fuller enjoyment of the privileges of Christian citizenship.

Opportunities for Interdenominational Cooperation

Certain types of work present peculiar opportunities and need for co-operation such as the Spanish-speaking work, Indian work, Mormon territory, Orientals, and congested racial groups in city and country. All of these have been kept in the foreground but no one of us can move forward alone.

Need for Interdenominational Cooperation

With the following general observations I close. Some denominations with their boards will go on under the assumption that the world is to be saved through the Church and particu-

larly their church. Present day movements in thought and conditions on the field suggest two things concerning such an attitude. First, to save the world through the church can no longer be interpreted as meaning that the spiritual forces of the Kingdom are to be effective only within the borders of the church and particularly within any single denomination. The church will play its part but just now it ought to discover that the leaven is working far beyond its borders and in circles that are difficult to classify. A careful study of the numerous organizations and movements and their ideals and aspirations clearly shows that the souls of men are being affected where there is no thought of the church.

No doubt the church paved the way for this. The pity is it does not see what this should mean in relation to its own aims. The church of today should come to think of itself as a sower of the seed of the Kingdom; a fanner of smoking embers in organizations beyond its circle; a generator of power for transmission to any and all the plants of society even to another denomination if need be. The world is not to be saved by a struggle to include every one within the bounds of a church or all the churches, or by wrecking other systems in which masses of human beings are pursuing the quest for life. No! The world is to be saved by the church, and churches, and other groups, which seek primarily for an opportunity to encourage and nurture the spark of spiritual aspiration that is already welling up in many folds. The church that will lose itself in an attempt through its pastors and people to release spiritual forces within communities and organizations, regardless of increase in numbers such effort may bring back to its organization, will be the one that saves itself and through which in turn the world will be saved. The sooner we begin to think of some converts to the Christian way of living as re-enforcements to the Christ in the folds where we find them, the greater will we extend the influence of the church. Our Lord is marvelously at work today liberating institutionalized minds. We can help Him in many cases only as we discover that He may be as desirous of taking other groups forward in their organization as he has led us in ours.

Another factor in this situation is that this is the day not so much for geographical extension of organizations as intensification and coordination of our forces. The church is practically everywhere in America. All are about at their limit in men and money for extension. The needs were never greater. Much time and money is lost by one group attempting to revive what another has not been able to carry. In most cases their efforts only pave the way for a third to find

a "splendid opportunity" that his board should aid. Everywhere men are sensing these factors and are saying to the church "Physician, heal thyself." They are calling for a new strategy in the use of our forces. Even more they are saying that only when church people find a way to be Christian in relation to each other in these denominations need they expect to greatly affect the world for good.

We had to come the way we did. The rise of denominations may be deplored. Just as well regret, however, that you were born of human parents. This is not our problem. Ours is to face the facts and discover what both we and our denomination should do for this generation. If we fail to do this it ill becomes us to denounce our impatient critics. If we covet confidence and respect, we must act accordingly. We ought to be grateful that so many are beginning to see this; grateful that we are here trying to face up and be true to God's call for this day. We are His stewards for the present. We may be tempted to dodge issues, to hold back or spar for apparent advantages to our organization, but God will move on. No single denomination bounds His powers. He is already moving in wide circles and with increasing evidences of His presence. The church He has honored should accompany Him.

The way may be uncharted, but the next step seems clear. Assurance and confidence are in his call, "Follow Me."

CHARLES E. VERMILYA,
Executive Secretary.

Report of Treasurer

SUMMARY OF RECEIPTS AND DISBURSEMENTS

Year Ended December 31, 1925

	Receipts	Disbursements	Balance
General Fund	$16,972.20	$14,529.09	$ 2,443.11
Sherman Chapel Fund	500.00	500.00	
Religious Work Directors (Indian)	9,171.31	9,702.00	Deficit 530.69
Bureau of Reference for Migrating People (New American)	1,659.15	2,382.64	Deficit 723.49
Student Fellowship for Christian Life-Service	775.00	775.00	
Religious Privileges for the Blind	1,120.41	678.64	441.77
Spanish-speaking Interdenominational Work	200.00	200.00	
	$30,398.07	$28,767.37	$ 1,630.70

ANALYSIS OF RECEIPTS AND DISBURSEMENTS

Year Ended December 31, 1925

General Fund

Balance, January 1, 1925		$ 898.36
Receipts		
Boards of Home Missions Council	14,350.00	
Council of Women:		
Appropriation	$750.00	
Annual Reports	222.65	
Dr. Calkins' Book	229.07	
	1,201.72	
Sales of Literature	268.36	
Interest on Bank Account	46.26	
Refund on New American Work	207.50	
		$16,972.20
Disbursements		
Salaries	$ 9,840.02	
Traveling Expenses	1,074.19	
Rent	1,548.00	
Postage, Stationery, and Supplies	452.58	
Miscellaneous	328.73	
Literature	170.43	
Dr. Calkins' Book	55.90	
Annual Report	742.16	
Annual Meeting	317.08	
		14,529.09
Balance General Fund		$ 2,443.11

Sherman Chapel Fund

Received from Boards of Home Missions Council	$500.00
Disbursed to Sherman Chapel, Riverside, Calif.	500.00

JOINT WORK FUND

Receipts

Religious Work Directors (Indian)

Balance, January 1, 1925		$ 1,865.13
Boards of Home Missions Council	$4,479.18	
Council of Women	2,130.00	
Individuals	697.00	
		7,306.18

Bureau of Reference for Migrating People (New American)

Boards of Home Missions Council	$ 787.50	
Council of Women	867.00	
Individuals	4.65	
		1,659.15

Student Fellowship for Christian Life-Service

Boards of Home Missions Council	$ 775.00

Religious Privileges for the Blind

Balance, January 1, 1925		$150.00
Boards of Home Missions Council	312.50	
Council of Women	175.00	
Individuals	482.91	
		1,120.41

Spanish-speaking Interdenominational Work

Boards of Home Missions Council	200.00	
		$12,925.87

Disbursements

Religious Work Directors	$9,702.00	
Bureau of Reference for Migrating People	2,382.64	
Student Fellowship for Christian Life-Service	775.00	
Religious Privileges for the Blind	678.64	
Spanish-speaking Interdenominational Work	200.00	
	$13,738.28	
Deficit—Paid from General Fund		$ 812.41
Net Cash Balance—December 31, 1925		$ 1,630.70

AUDITOR'S CERTIFICATE

I have audited the Treasurer's records of receipts and disbursements for the period January 14, 1924, to December 31, 1925, and hereby certify that the above statement, as of December 31, 1925, is correct.

(Signed) FRANK H. MUNN,
Accountant and Auditor.

RECEIPTS JANUARY 1, 1925-DECEMBER 31, 1925 FOR GENERAL FUNDS, HOME MISSIONS COUNCIL; AND JOINT WORK OF HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS

	General	*Sherman Chapel*	*Joint Work*
American Baptist Home Mission Society	$ 1,750.00		$ 1,050.00
American Baptist Publication Society	150.00		
Church of the Brethren, General Mission Board	300.00		
Christian Church, Home Mission Board..	100.00		700.00
Congregational—American Missionary Association	400.00		629.18
Congregational Home Missionary Society	750.00		150.00
Congregational Sunday School Extension Society	225.00		
Congregational Church Building Society..	600.00		
Disciples of Christ—United Christian Missionary Society	325.00		
Disciples of Christ—Board of Church Extension	400.00		
Protestant Episcopal—The National Council	500.00		1,200.00
Evangelical Church—Missionary Society of Evangelical Church	175.00		
Evangelical Synod of North America—Central Board of Home Missions....	200.00		
Friends—Board of Home Missions	25.00		
Friends—Associated Executive Committee on Indian Affairs		100.00	
United Lutheran Church—Board of Home Missions and Church Extension	1,000.00		
United Lutheran Church—The Immigrants Mission Board	100.00		
*African Methodist Episcopal—Home and Foreign Missionary Department.....			
Methodist Church, Canada	100.00		
Free Methodist Church of North America—General Missionary Board.	100.00		
Methodist Episcopal Church—Board of Home Missions and Church Extension	2,500.00		1,600.00
Methodist Episcopal, South—Board of Missions	300.00		
*Methodist Episcopal, South—Board of Church Extension			
Methodist Protestant Church—Board of Home Missions			
American Moravian Church—Board of Church Extension	100.00		

*Appropriation made but payment not received during calendar year, 1925.

Presbyterian Church in Canada—Board of Home Missions and Social Service..	100.00		
*Presbyterian Church in the United States —Executive Committee of Home Missions			
Presbyterian Church in the United States —Executive Committee of Publication	75.00		25.00
Presbyterian Church in the United States of America—Board of National Missions	1,625.00		800.00
United Presbyterian Church of North America	1,000.00	200.00	400.00
Christian Reformed Church — Board of Missions	250.00		
Reformed Church in America—Board of Domestic Missions	500.00		
Reformed Church in the United States— Board of Home Missions	500.00	200.00	
United Brethren in Christ—Home Missionary Society	200.00		
Council of Women for Home Missions..	750.00		3,172.00
Individuals and Miscellaneous			1,184.56
	$15,100.00	$500.00	$10,910.74

NOTE: The above amounts represent—

(1) Payments covering 1925 appropriations; or (2) balance of 1924 appropriations; or (3) balance of 1924 appropriations plus payments on account 1925 appropriations; or (4) partial payments on 1925 appropriations; or (5) payment covering two-year period 1924, 1925.

NOTE: Sherman Institute, Indian Chapel: In addition to $500 noted above, $4850 was sent directly to Riverside, representing contributions from five boards to apply on $6000 promised toward building of Chapel.

*Appropriation made but payment not received during calendar year, 1925.

State Councils' Activities

The activities of State or Church Councils indicate the efforts being made toward a finer and better spirit of coöperation and helpfulness. The following are taken from reports, statements of principles, letters from several state secretaries, and constitution and by-laws:

IDAHO HOME MISSIONS COUNCIL

The reportable accomplishments of our organization are not so gratifying as the SPIRIT it has engendered, the mutual appreciation and understanding that it has made possible, and the interdenominational fellowship that it has promoted. That the religious leaders of this state should, in a time of readjustment, "religious perplexities," controversy and intolerance, have gotten together and defined the "fundamentals" in terms of positive integrity, intelligence and humanitarian service; then entered into a "working agreement" guaranteeing from all to all perfect frankness and full confidence,—these are the most gratifying things that have ever come under observation.

Our commitment to a policy of allocation has been an important part of our accomplishment. Sixty-two (62) fields have been allocated, which action, on the part of the Council, has been followed by vigorous occupancy of the field by the denomination concerned, in several instances. Also, where a denomination has done outstanding work in a jointly occupied field, demonstrating its aptitude to provide for the needs of that field, the Council has followed up with a definite allocation without waiting for matters of property interests and other details to be concluded.

The greatest need in our area is further promotion and education. Whole groups are still unaware of any breaking light from coöperative activity, and still feel that all the state would be in darkness except for the lumination which they themselves radiate. I am not surprised to find such units somewhat pessimistic.

Statistical Report

At the third Annual Meeting of the Idaho Home Missions Council amended religious statistics of constituent denominations in the counties comprising "Southern Idaho" were presented. Statistics from four of these counties are as follows:

Canyon County

Population 26,932. Total Church Membership 3,252.

Caldwell	Denomination	Members	Property Value	Local Budget	Gifts to Benevolence
Pop. 5,106	Methodist	305	$40,000	$ 3,167	$ 1,344
	Presbyterian	350	30,000	4,000	3,146
	Baptist	129	25,000	2,500	463
	Episcopal	24	6,500	314	
Franklin					
Rural	Presbyterian	66	10,000	900	132
Lake View and Sunny Slope					
Rural	Presbyterian	63		718	257
Bethel					
Rural	Presbyterian	8	1,500		

Fairview					
Rural	Congregational	83	2,000	939	35
Parma					
Pop. 583	Presbyterian	420	60,000	6,562	2,667
Roswell					
Rural	Presbyterian	160	5,000		117
	Baptist	80	3,900	873	306
Melba					
Pop. 157	Baptist	35	5,500	442	152
	Methodist	55	2,100	352	45
Middleton					
Pop. 585	Baptist	89	10,000	1,010	250
	Methodist (with Eagle)				
Nampa					
Pop. 7,621	Methodist	397	38,000	4,485	1,092
	Presbyterian	74	15,000	1,875	213
	Baptist	215	10,400	2,940	357
	U. Presbyterian	225	35,000	3,335	1,505
	Episcopal	56	20,000	2,145	
Apple Valley					
Rural	Methodist	20	4,000	300	25
Notus					
Pop. 600	Baptist	123	6,600	1,672	223
Wilder					
Pop. 349	Baptist	110	6,800	1,030	210
	Methodist (with Homedale)	140	12,000		
Pleasant Ridge					
Rural	Methodist	25	4,000	484	13
Lower Boise					
Rural	Presbyterian	35	5,000		

Twin Falls County

Population 28,398. Total Church Membership 3,773

Twin Falls					
Pop. 8,324	Methodist	802	$83,500	$ 8,876	$ 3,634
	Presbyterian	703	50,000	10,238	1,869
	Baptist	383	24,700	4,275	1,175
	Episcopal	137	12,500	1,485	
Buhl					
Pop. 2,245	Presbyterian	214	8,000	2,000	533
	Methodist	354	16,500	2,745	1,180
	Baptist	270	9,000	2,888	654
	Episcopal	25	4,600	345	
Castleford					
Pop. 370	Methodist	60	1,200	1,220	123
	Baptist	73	2,000	2,075	210
Hollister					
Pop. 160	Presbyterian	26	3,000	450	142
Rogerson					
Pop. 80	Presbyterian	21	5,500	314	174
Pleasant View					
Rural	Presbyterian	62	5,000	1,600	495
Filer					
Pop. 1,012	Methodist	165	9,000	2,544	523
	Baptist	60	1,500	745	137

Hansen					
Pop. 278	Methodist	120	3,500	4,148	274
Kimberly					
Pop. 500	Methodist	147	11,500	2,589	545
Knull					
Rural	Baptist	124	6,000	2,600	700
Murtaugh					
Pop. 635	Methodist	27	5,700	361	106
		Madison County			
	Population 9,167.	Total Church Membership 28.			
Rexburg					
Pop. 3,569	Presbyterian	20	$ 6,000	$ 1,105	$ 20
Thornton					
Pop. 630	Presbyterian	8	2,000	322	
		Teton County			
	Population 3,921.	Total Church Membership 10			
Felt					
Pop. 390	Presbyterian	10	$ 1,000	$ 250	

* * * *

HOME MISSIONS COUNCIL OF MONTANA

Fellowship—The very fact that we have met at least twice a year and threshed things out together has meant much in the matter of acquaintance, confidence, and harmony.

Conference—We have "laid the cards on the table" very frankly and fully, especially in the February meeting when allocations have been re-studied.

Coöperation—This has laid a foundation for coöperation. We have not trodden upon each other's toes as of yore. We have made reciprocal exchanges, united and federated to a considerable extent in the interests of a closer union and a more advantageous expenditure of home mission money and placing of available men.

The thing we are doing right now is the biggest, and hardest thing —tabulating total home mission expenditure in each field where two or more churches are aided with a view to setting forth so all can see whether we are "wise stewards of God's money." We mean to get the figures on each field, especially each field where there is apparent overlapping and let the facts speak.

It should be considered a breach of comity for any denomination to establish an additional church in a small town unless there be a local demand for an additional church and that demand be backed up by money enough to provide at least two-thirds of the necessary budget. In too many cases additional churches come in uninvited and provide the entire budget at the start, thus giving the community the Gospel without financial demand of any sort in competition with a self-supporting church. The business world considers it unethical for a merchant to sell for less than cost in order to squeeze out a competitor.

If we are to make the principle of allocation work we must, (1) give *adequate* service locally, and (2) be fair to our brethren of other denominations when we have an allocation—e. g., by speaking well of them, by recognizing so far as practicable denominational groups within the parish (let the pastor go to a Lutheran family where a new child has been born and ask them if they would prefer to have a Lutheran minister invited in to baptize the child, or teach a group of Episcopalians their courses of Religious Education and let them be con-

firmed by an Episcopal clergyman, and, *most of all,* put on an annual canvass for missions and leave each person free to designate his gift to any denominational board.) If we are jealous of our *rights* under allocation we will lose them; if we are generous in thought, word and deed, toward the other communions the leaders of those communions will trust us in our allocations, and the communicants of those communions, because allocation is not used as a law to forbid them to have denominational preferences, will feel fairly treated and therefore will feel at home in the church that has the allocation.

* * * *

MEETING OF CHURCH REPRESENTATIVES IN KANSAS

The following were declared to be the purposes of the proposed Council:

(1) To provide an opportunity for conference and coöperative study of any or all factors involved in the religious work of the state.

(2) To formulate plans that will enable the various denominations to coöperate more effectively in all forms of religious endeavor.

(3) Through mutual agreement to help provide, if possible, an efficient program for every community within the state.

(4) To help make possible united action in relation to moral or social issues which may arise.

Each communion is asked to send representatives (ministerial or lay) with the understanding that each communion shall have one vote. Plans for the permanent organization of the Council are to be submitted to the coöperating communions. It is understood that the proposed organization shall have only advisory jurisdiction.

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NORTH DAKOTA COUNCIL OF CHURCH SUPERINTENDENTS

An Aggressive Church Program to Reach Every North Dakota Community

The first responsibility of every church is to its surrounding community. Modern highways and transportation have greatly extended this sphere of first responsibility. Nearly every church in North Dakota today is within easy access of communities devoid of religious influences and the uplift of organized Christian activities. The Master commands His disciples to go with His Gospel to those who will not or cannot come to our churches. Our responsibility reaches as far as it is possible for us to go.

Existing religious organizations by wise and concerted effort can reach and provide nearly every community in the state with religious service and organized Christian influences. If ever the state is to be completely evangelized and each rising generation won and trained for the Master, the Christian people of the state and the churches must give constant attention and service to their surrounding communities.

The following program of outreaching and Christian service is therefore earnestly and prayerfully recommended to the churches and Christian people of each community in the state.

1. Let there be held in each community at the earliest possible moment a *Discovery Meeting* at which representatives of the religious organizations of the community are present. Local leaders must dis-

cover both the place and the method of service. Let any interested local pastor or layman assume responsibility for calling this first meeting.

2. This meeting should carefully consider the religious needs of each surrounding district that is not now ministered to. This study should reach to the parishes of the adjoining communities.

3. This meeting should determine the best means of approach to the district and the nature of the specific service to be undertaken and the persons or denomination to make the approach.

4. Having initiated and fostered the work in any community, the community itself should as soon as possible be led to maintain and direct the work.

5. Each North Dakota church, so far as possible, should assume responsibility to serve some one or more communities outside its immediate vicinity. The New Testament ideal and goal to every church should be the reaching out in personal Christian service until every community in the state has adequate Christian activities.

6. Each pastor of the state is urged to give some time during the present year to conduct religious services or revival meetings in some needy community outside of his regular place or places of service.

7. For the accomplishment of this task, pastors, laymen, and women, and gospel teams should be enlisted and organized.

8. Communities lying beyond the reach of the existing religious forces should be reported to one of the denominational leaders in the state.

Constitution and By-Laws of the North Dakota Council of Church Representatives

Adopted at Fargo, North Dakota, October 21, 1924

Constitution

Article I—Name.

The name of this organization shall be The North Dakota Council of Church Representatives.

Article II—Object.

The object of this Council shall be to promote a closer fellowship and coöperation between its members, and, in coöperation with such national organizations as the Home Missions Council, the Federal Council of Churches of Christ in America, and the Interdenominational Council of Religious Education, endeavor to promote the work of the churches in North Dakota in harmony with the spirit and expression manifested in the meetings of church representatives at Jamestown, July 15, 1924, and Fargo, July 22, 1924.

Article III—Membership.

The members of this Council are the Church Executives of the denominations which are constituent members of the above named organizations.

Article IV—Officers.

The officers of this Council shall be a President, a Vice-President, a Secretary-Treasurer and an additional Vice-President from each denomination not represented by the first three officers. These officers shall constitute the Executive Committee.

Article V—Duties.

The duties of the officers shall be such as usually devolve upon officers so named.

All officers shall serve one year, or until their successors have been elected and have accepted election.

Article VI—Executive Committee.

The duties of the Executive Committee shall be:

(a) To represent the Council between sessions;
(b) To see that the decisions of the Council are carried out;
(c) To provide for, and call, meetings of the Council, annual and special, at such times and places as seem to it desirable;
(d) To plan, in connection with the leaders of the denominations in the state, for the assumption of special responsibility by the different denominations in designated areas and in communities:
(e) To advise, if so requested by any denomination or denominations, or by any church, or churches, respecting the work, either continued or extended, of the denomination, or denominations, or the church or churches, making the request;
(f) To serve as the center for joint action of the coöperating denominations for the more efficient work of the churches in North Dakota.

Article VII—Expenses.

Each denomination shall meet the expenses of its own representatives. Other expenses, if and when authorized, shall be provided for by special action.

Article VIII—Amendments.

This agreement, deriving its value from continuing confidence and approval, may be altered and amended at any meeting of the Council by a majority vote, provided each denomination, whether present in the person of its representatives, or absent, has had reasonable notification of, and opportunity to understand, the proposed changes.

BY-LAWS

The following principles shall be the working basis of this Council:

1. It is distinctly stated that no attempt should be made to merge or obliterate denominations, and that the objects in view are (a) to make "the spirit of Christ all controlling in as many individual lives as possible," and (b) also make the spirit of Christ "all controlling in as many of the community relationships of life as possible."

2. Refer all cases of over-lapping to denominations concerned without recommendations.

3. Promote joint enterprises under denominational Boards only as rare exceptions.

4. Occasional ministry by any coöperating denomination to small groups of adherents of that communion not to be regarded infringement on the one hand nor as occupancy of fields on the other. It is hoped that such groups will support the community church as experience shows may be expected.

5. Provision for affiliated or associate membership for devoted adherents of denominations unrepresented in the community to be encouraged so far as consistent with their denominational polity.

6. Ordinarily a community of four hundred persons and over should have a resident pastor. Small communities, remote from centers, to be served regularly by neighboring churches, assistant pastors being

provided where needed, the endeavor being to set up practicable circuits where Sunday School or preaching services or both may be conducted. Where there is more than one church at a center the effort should be to organize as many circuits as there are active churches, without over-lapping.

7. Where but one circuit is feasible and unless other factors are determinative, such circuits should be allocated to the denomination whose local church is best able to provide ministry.

8. Where communities are destitute of wholesome recreational facilities and other needed community service, the church should endeavor to provide such facilities, if there be but one church, and to promote movements for their provision where competing churches make actual provision by one impracticable.

9. Where it is clear that more than one phase of community service is needed, effort may be made to divide responsibility among the churches.

10. Where more than one denomination desires to enter a field or provide a phase of service the committee on allocation shall seek to equalize the allotments throughout the state in conference with the denominations involved.

11. In view of the constant change of population, the case of transfer of affiliation and the provision for associate membership, time and effort will not be expended at the outset in canvassing fields for denominational preferences, but it is suggested that after a number of months of trial the several state superintendents or authorized agents study the situation in the state with a view to such re-adjustments as may appear desirable.

12. Fields unsought by any denomination shall be assigned to the denomination best able to serve them and, if determining factors are wanting, initial responsibility as above shall be assigned to each denomination for its share of such fields on the basis of relative strength in the state as determined by the number of communicants.

13. That where any denomination represented in this Council has temporarily ceased work in a field, it shall be considered unethical for any denomination to occupy that field without first coming to an understanding with the executive authority of the denomination whose work has been discontinued.

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NEVADA

On May 21, three state superintendents of church work met with the Secretary of the Home Missions Council in the town of Reno. Rev. R. H. Barrett represented the Baptist denomination, Rev. N. E. Gibbs the Methodist Episcopal, and Rev. O. L. Linn the Presbyterian. To have been complete representatives of the Protestant Episcopal, the Congregational and Lutheran Churches should have been present. It was agreed that, inasmuch as the three denominations represented were most widely distributed throughout the state, and consequently most responsible for the development of a plan of coöperation in efficiency ministering to the state's needs, they should proceed to study the different communities together. As all knew the field it did not seem necessary at this time to travel over it.

Some spirit of doubt and misgiving as to the results that might be secured by an effort to coördinate the forces at work was clearly evident at the outset, but a frank facing of facts with the emphasis kept on service and Kingdom interests soon resulted in as fine a spirit as

could be desired. For two days this group discussed unchurched and overchurched communities. Ten fields in which two of these denominations were struggling to develop and maintain organizations, were by exchange allocated to one for more intensive cultivation. Special attention was given to arrangements that would provide for a parish having some promise of becoming largely self-supporting.

The outlying and scattered population of Nevada presents a continuous missionary responsibility. It was agreed that denominations furnishing colporteurs or Sunday School workers ought not to cover the same territory but take definite oversight of different sections and insofar as possible work in proximity to centers being served by the denomination. This plan will provide for some continuous oversight of these isolated people and the organizations that may be formed. At best such situations offer little in the way of organizational returns, yet they are not lacking in opportunity for service. There are full grown boys and girls here who never were in a church service of any kind. Some of these will become the Amoses and John the Baptists of the future if the churches will serve for Christ's sake and not for the denominations. These superintendents agreed that only by a better coördinated plan could this goal be realized. They also agreed that it was their duty to work together to accomplish this.

Outside of a few centers, most of which are already occupied, Nevada will be a heavy missionary responsibility for years to come. Mining, stock raising, and more intensive agriculture in the few irrigated sections are the chief industries. The mountains of the state are rich in various minerals, especially copper, iron, and coal. The life of all mines is uncertain. The stability and future of mining communities depend upon the mine. The church should not shrink from these responsibilities. The burden of mining centers will always be too great for any one denomination. With the plan of division of labor there is still doubt as to whether sufficient backing can be provided to provide desirable service in such fields.

Nevada is similar to Arizona and New Mexico in these respects. The population will be limited. The possibility of presenting satisfying statistics is not encouraging, yet the occasion for real and sincere team work for the Kingdom is as promising as anywhere. The three superintendents went on record as favoring a permanent State Council and resolved themselves into a committee to promote the same.

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THE HOME MISSIONS COUNCIL OF WESTERN WASHINGTON

Principles submitted to the Seattle Council of Churches

Locations and Relocations

1. Principles.
   a. No group, social, racial, age, sex or other, and no individual should be without effective care.
   b. A field and a challenge should be presented to every religious group, so as to command its material and spiritual resources.
   c. The fullest economy of effort, leadership and means are to be sought through coöperation.
2. Neighborhood Factors.
   a. Location. If possible, there should be but one church for each neighborhood. This end may be attained by placing churches in the center of neighborhoods or by grouping them in natural centers or on main thoroughfares, or both.

b. Self-Determination. The denominational traditions and religious preferences of a population should be consulted.

c. Neighborhood. Need (as disclosed by racial and industrial factors) and the neighborhood forces and institutions of social and moral uplift and downpull should be known.

d. Canvass and Survey. In order to obtain the underlying facts, the territory in view, prior to its occupation, should be studied through a block survey and a household canvass and all available information obtained from city authorities and social organizations.

The results of these studies should be presented to the Commission with the request for approval of location.

Notice of the intention to make a household canvass should be given to the Commission and their approval sought of locations.

The workers for such study and any cost entailed in the work shall be furnished by the denomination or denominations proposing to enter. When two or more denominations are considering entrance into the same territory, the budget and workers for the territorial study shall be prorated among them.

This Commission will coöperate by furnishing all existing data, including maps, charts, etc., and by information regarding methods and organization required for such study.

3. Allocation.

These portions of the city which require denominational aid for local church and mission equipment and maintenance should be treated by the method of allocation.

a. Downtown Districts. This is particularly advisable in downtown sections where a gap has been left in the line of churches, through residential migration from the center to the circumference of the city, necessitating re-occupation by institutions capable of ministering to polyglot, belated, unassimilated or under privileged populations.

b. Foreign Language Groups. Following the accepted practice in many other cities, it shall be the general rule that a single denomination shall be approved to accept responsibility for work in each foreign-speaking colony.

c. Denominational Responsibility. The units of territory should be assigned in mutual counsel with the understanding that the denomination accepting responsibility shall provide and maintain in continued efficiency, adequate plant, equipment and staff for a program designed to meet the needs of the community.

d. Neighborhood Responsibility. Specialized plant and equipment can often be created by neighborhood groups of churches, working in coöperation or under joint direction. This may be accomplished either by a division of labor, each one of a group of churches providing for some need or group of needs, or by point equipment or other coöperation.

4. Equities.

It is recommended that in comity arrangements, equities of every nature shall be carefully conserved. Values, whether in terms of property, of persons, of statistics, of influence, of traditions or even of reputation shall be preserved and if recommended for transfer from one party to another, shall be accompanied by the courtesy of acknowledgment and wherever possible of fair compensation.

5. Application for Approval.

Application for approval of locations or relocations shall be presented in writing at a meeting of the Commission and following such presentation a committee shall be appointed to consider and make recommendations regarding such request.

This committee shall be expected: (a) to make a personal examination of the territory involved; (b) to notify the pastors of all Protestant churches affiliated with the Seattle Council of Churches and located within half a mile of the contemplated location; (c) to notify denominational executives; (d) to give opportunity for the filing of protests prior to the rendering of decisions; (e) to report to the Commission on City Missions and Church Extension in writing, recommending approval or disapproval.

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HOME MISSIONS COUNCIL OF WYOMING

The Council was organized in July, 1923, after survey teams had studied the field and brought in their reports. This meeting resulted in the field men of the various denominations becoming better acquainted and undertaking to face their problems in a united way. A number of subsequent meetings were held and some progress toward coöperative effort was achieved. There are at least two specific instances where definite results were obtained by reciprocal action on the part of Methodist and Presbyterian leaders, each withdrawing officially from a certain field in favor of the other and to the advantage of both places involved.

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SAMPLE CONSTITUTION FOR STATE COUNCILS

The following is a suggested form of constitution and principles for state groups who desire to coöperate in advancing the program of Christianizing America through church leaders.

Article I—Name.

The name of this organization shall be The ..... State Council of Churches or Church Representatives.

Article II—Object.

The object of the organization shall be (1) To provide opportunity for conference and coöperative study of any or all the factors involved in the religious work of the state; (2) to formulate plans that will enable the various denominations to carry on as allies and not as competitors in all forms of religious endeavor; (3) through mutual agreement to provide if possible an efficient Christian program for every community within the state; (4) to make possible united action in relation to moral or social issues which may arise.

Article III—Membership.

The membership of this Council shall consist (1) Of all the denominational executives of the denominations which through their synods or conferences having jurisdiction within the state shall officially approve the Council; (2) any other class of representatives which may be agreed upon as desirable by the Council and likewise approved and elected by the official bodies they may represent.

Article IV—National Contacts.

That overhead organizations may not be multiplied unduly the Council, as a common channel through which all national interdenominational organizations may function, where their objectives are the same, will seek to promote a close coöperation with the Home Missions Council, the International Council of Religious Education, and The Federal Council of the Churches of Christ in America.

Article V—Officers.

The officers of this Council shall consist of a President, three Vice-Presidents, Secretary, and a Treasurer representing different denominations when possible. These officers shall constitute an executive committee. The term of office shall be for one year or until their successors are selected. Vacancies may be filled temporarily by the executive committee.

Article VI—Meetings.

There shall be an annual meeting of the Council and such other meetings as the Executive Committee or Council may determine, the time and place of meeting to be left to the Executive Committee.

Article VII—Law and Amendments.

Such By-Laws and principles of action may be adopted as the Council may deem best, provided that each member has been furnished with a copy of the same at least twenty days prior to the annual meeting in which they are to be presented. Amendments to the Constitution may be made in the same way provided also that in each case two-thirds of the members present and voting approve.

Suggested Principles

1. While any action of this Council is supposed to merit serious consideration and have moral force, still it is not to be considered as a legislative body.
2. Organized primarily to more effectively promote the interests of the Kingdom, the members of the Council should make every endeavor to keep this motive the heart of all its work.
3. Every denomination coöperating in this Council whether large or small shall be recognized on the basis of the Kingdom motive as legitimately interested in the religious condition and work in every community in the state, and entitled to both a voice and a part in the plans that may be proposed to secure a worthy religious program in every field.
4. All denominational representatives of the Council agree to enter no fields, to open new work, except where the field is unoccupied and distinctly separate from a nearby occupied community, without first bringing their plans to the attention of the Council for its judgment.
5. A frequent survey should be made to discover neglected fields, and some denomination which may volunteer to do so, given the right of way in an endeavor to give the needed service. Effort should be made to include such places in some nearby parish if possible so as to aid in developing a self-supporting work.
6. Every effort should be made to unify the Christian forces of a field where too many churches evidently exist. Denominational exchanges may be possible or a full and frank study of the facts may induce a withdrawal on the part of some.
7. Any town of 500 if possible should have a resident pastor and generally speaking no town of 1000 or less should have more than one church organization.

8. The emphasis should be kept on service and not particular denominations. Where service is not provided there shall be occasion for reconsideration of plans adopted for a community. Where possible the aim should be to reënforce the denomination involved unless the limitations cannot be overcome.

9. Where either a denominational authority or local representatives connected with a community ask the Council for a study and recommendations, a committee of disinterested representatives shall be selected to make the study and report its findings and recommendations to the Council as a basis for final suggestions to the superintendents involved.

10. If possible the denominational representatives should periodically review together the work that is being done in every place in the state, not with a view of interfering but to share in a responsibility that is mutual under this plan, each superintendent of course always being recognized as the only one in immediate charge of the work.

11. As a means of unifying the religious forces of a place, pastors should be encouraged to coöperate in developing a comprehensive community program of service. Ofttimes a division of labor is secured in this way and the leaders are not found to be too many.

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The Interdenominational Council on Spanish-Speaking Work

The following is the report of the Secretary, Rev. Charles A. Thomson, on comity relationships in Spanish-American work in the Southwest:

At the instigation of a questionnaire received from Dr. Vermilya, an attempt has been made by your secretary to secure facts on the success and failure of comity relationships from various denominational superintendents.

It will be recalled that at the 1913 meeting of our Interdenominational Council in El Paso, Texas, comity rules were adopted, whose aim was the avoidance of duplication and competition.

Our study has revealed that these comity rules have served as an ideal; they have not been questioned, but at times they have been violated. It can be stated, however, that thirteen successful adjustments of competitive situations have taken place under these rules.

The following results have come to the field as a consequence of our comity plan: In Texas there is an understanding that in cities up to 10,000, one church is not to enter if another is occupying the field. The Disciples, the Methodists (South) and Presbyterians (U. S.) cooperate in this agreement. In Colorado and Arizona there have been few conflicts. In New Mexico, the Presbyterians (U. S. A.) and the Methodists (North) are working together satisfactorily, and have evolved an arrangement whereby Presbyterians will be limited to the northern part, and Methodists will have priority in the southern part of the state. In California coöperation in general has been only fairly satisfactory. Around Los Angeles, there has been some districting and the superintendents' councils of Los Angeles and San Francisco function in eliminating the majority of difficulties. It may be said that in New Mexico, Arizona, and Colorado, all overlapping between Methodists (North) and Presbyterians (U. S. A.) has been

eliminated with the exception of Denver, Colorado, Las Cruces, New Mexico, and Douglas, Arizona.

Colorado has recently reorganized its old Interdenominational Home Missions Council under the title "Interdenominational Council of Mission Staff Workers." Its committee on Spanish-speaking work, under the chairmanship of Rev. Paul Buchholz is working out a comprehensive plan of denominational allocations.

We shall limit ourselves to a generalized statement concerning failures in comity relationships. In contrast with thirteen successful adjustments, fifteen failures have been reported. They are distributed as follows: California 10, Colorado 2, Arizona 1, New Mexico 1, Texas 1.

The majority of violations reported have taken place within the last five years. This may seem discouraging, but on the other hand, violations reported (15) affect only 5 per cent of the 300 points occupied by Protestant missions.

The investigation has suggested that the following fields may be overchurched and should receive the attention of a comity committee: El Paso, and East El Paso, Texas; Las Cruces, New Mexico; Mesa, Tucson, and Phoenix, Arizona; Denver, Colorado; Wichita, Kansas. Some superintendents deny that El Paso, Phoenix, and Denver are overchurched.

The *basic* cause for these failures is in my opinion an unwillingness or indifference to play the game. In most cases it is indifference rather than unwillingness.

The two most *conspicuous* difficulties in the way of coöperation are those pointed out by Rev. E. R. Brown in the 1924 meeting of the Council—e. g., differing conceptions of baptism and differing forms of government which give some churches greater control over their constituent organizations. Dr. Heald attributes the failure of comity in many places to the fact that when attention is called to difficulties, matters have gone too far to be undone, property is already bought, or a congregation organized; and vested interest obstructs reform.

To summarize then our investigation has disclosed that:

(a) Comity in general is working satisfactorily, only 5 per cent of the points occupied having been disputed.

(b) It is probable that some overchurched fields exist.

(c) From reports received, comity is best observed in New Mexico, and least well observed in California.

(d) It is questionable if the tendency to violate comity is decreasing.

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Oriental Missions Council

Minutes of meetings of the Oriental Missions Council contain the following interesting information concerning Chinese and Korean work:

I. *Chinese Youth and Coöperation*

Mr. Peter Wong, who had been invited to meet with the Oriental Missions Council and report the activities of the Young People's movement in the Chinese Community, gave an interesting report of plans and activities. Mr. Wong is at present an interpreter at the Immigration Station on Angel Island and was formerly a Y. M. C. A. Secretary of the Chinese Y. M. C. A. He spoke with frankness of some of the reasons why the plans presented two years ago did not meet with

better success. In the first place at the first meeting when the Chinese were called together to hear the plan it was not properly presented as it had not been translated into the Chinese language. There had been considerable talk before this meeting in the community based on an inadequate hearing of what was being attempted. One large factor was that it had been reported that the Home Missions Council proposed that the church boards support the work of the Chinese community for a period of three years and that then the support would be withdrawn and the Chinese churches felt that it would be an impossible undertaking for them to support the large, already established plans, in a period of three years. So many came to this first called meeting of Chinese representatives from the churches with misgivings which were not thoroughly cleared up. Some who heard the presentation asked, "Are the boards tired of their work in the Chinese community and desire to form this union and then drop the work?" Some of the older people were opposed to this plan because they were satisfied with the plan then in force. The Chinese Baptist Church voted against the plan and also the Methodist Episcopal. It was proposed that the Congregational and Presbyterian Missions coöperate and that others would follow in line. Mr. Wong stated that the young people in the Chinese community are very desirous for a "get-together-ness" in the work of the community and that already some progress has been made to this end. A regular monthly meeting is being held consisting of the Young People Societies of Christian Endeavors. The reason for this meeting is that the young people may think together in working out a united program for the community. The United Christian Missionary Society was approached regarding the use of their building on Stockton Street for these meetings as well as other activities. The Christian Church contributed for a period of one year their building and provided a caretaker for it and the Christian Church withdrew from the work in the Chinese community. The idea of this group of young people is to coöperate with all other organizations—with the Y. M. C. A., the Y. W. C. A., and already the secretary of the Y. W. C. A. has expressed a willingness to coöperate. The president of the Y. M. C. A. has not yet given his entire approval. The proposed activities of this group of young people are:

1. An *efficient* graded evening school for English and Chinese language work.
2. Day Nursery.
3. Boys' Club.
4. Bible class and discussion groups.
5. Gymnasium class for girls.
6. Community service.
7. Musical Club
8. Deputation work.

Rev. Lee Hong was asked to speak and told of some of the reasons for the failure of the plan as presented by the Home Missions Council to the Chinese community. First he stated that it was not presented in a way that would make it appeal to the Chinese churches and second it was not translated so that no one had the plan before them except in English. He stated that the non-active members of the various churches were those most strongly opposed and for the most part were those who did not have an understanding of the workings of the present missionary union in China. One man who was very much opposed to this united plan of work returned to China for a visit and came back stating that he had entirely changed his mind after studying the way the missionary union in China was conducted and how it was

making possible much more effective work in all of the churches in China. Mr. Lee Hong spoke of the importance of having ready for effective work a school for the teaching of the Chinese language as soon as possible since the Morning Bell School is being closed. This school has had 150 pupils and the question is—Where will they go for their language study? It is probable that they will go either to the school carried by the Six Companies or to the Catholic School.

II. *Koreans in the United States*

Rev. Mr. Yim, the pastor of the Korean Methodist Episcopal, South, Church of Oakland, spoke on the social conditions of Koreans in the United States, stating that there are approximately 2,000 persons of whom two-thirds are in California. One and one-half per cent professional people; thirty per cent college students; twenty per cent business people; ten per cent farming class; ten per cent laboring class. They earn better wages than other Orientals earning on the average of $1,500 to $2,000 per year. The Koreans have four secular organizations that promote Korean welfare in this country—the Educational Association; the Korean National Organization; Woman's Patriotic League and the Labor Unions.

As to religion the Koreans are Christians. The Chinese and Japanese have pagan religions but the Koreans have only the Christian faith. There are twelve Churches in the United States under the Methodist Episcopal, South, Methodist Episcopal and Presbyterian Boards. Twenty-five per cent of the Korean population go to Church. The Koreans have no gambling dens, tongs, or white slavery.

Rev. M. Lee, pastor of the Korean Church of San Francisco, conducted an open forum on questions pertaining to the Korean work in San Francisco. He reported 50 children in San Francisco born from marriages at which he officiated. The Koreans make it a rule to establish churches, Young People's societies and Sunday Schools wherever there are enough families to justify it. The children are very reverent but the influence of the Americans upon them in this respect is not the best. Mr. Lee feels that respect for the elders who speak only the Korean language is not what it should be among the children. The San Francisco Church is about 23 years old, and Mr. Lee has been the pastor for 16 years. The Los Angeles Korean Church is Presbyterian and has about 30 families in its membership. New York and Chicago Churches are under the Methodist Board.

Dr. Davis, superintendent of the Oriental work for the Methodist Church, South, gave a brief talk in which he emphasized the fact that the Korean people are really without a country and are very loyal to the U. S. They are law abiding and owing to the fact that they have been obliged to obey stringent laws for a great many years appreciate the freedom of America and give willing obedience to this nation. The Christian faith appeals to these people and about 50 per cent attend Church. In San Francisco there are about 20 women, 50 children and probably 100 men, one of which is an American citizen. There is the need here for a room for a language school. Most of the children attend the Calvary Presbyterian Sunday School but the great difficulty is that both Calvary and the Korean Church are far from the Korean center in San Francisco.

Constitution

Article I—Name.

This organization shall be called the Home Missions Council.

Article II—The Object.

Its aim shall be to promote fellowship, conference, and coöperation among Christian organizations doing missionary work in the United States, Canada, and their dependencies.

Article III—Membership

Section 1.—*Organization.* Any missionary organization of any religious denomination, doing work of general scope in the territory above specified, may become a member of this Council by application to, and approval of, the Executive Committee, and by vote of the Council.

Sec. 2.—*Persons.* These organizations may be represented in the Council by any or all of their officials or members of their official boards, whose scope of responsibility is co-extensive with that of the organization they represent.

Individuals having peculiar relationship to the work of National Home Missions, denominational or interdenominational, may be made Honorary Members of the Council, on the recommendation of the Executive Committee, with privileges of the floor, and membership on committees, but without vote.

Article IV—Officers.

The officers of the Council shall be a President, six Vice-Presidents, an Executive Secretary, a Recording Secretary, a Treasurer; and such other officers as may from time to time be determined.

Article V—The Executive Committee

Section 1.—*Election.* The Executive Committee shall consist of not more than forty persons, elected by the Council at its annual meeting, divided into three groups nearly equal, each group so chosen as to serve a term of three years, and one group be elected each year.

Sec. 2.—*Incorporation.* The Executive Committee shall be the incorporated body of the Council.

Sec. 3.—*Powers.* The affairs of the Council shall be under the direction of the Executive Committee. It shall determine its own times of meeting, and shall make its own rules and by-laws, it shall have power to fill vacancies in its number, such appointees to hold office until the next annual meeting of the Council. Five members shall constitute a quorum.

Article VI—The Administrative Committee.

Section 1.—*Of the Council.* The Executive Committee shall elect an Administrative Committee of seven persons, to have general oversight of the affairs of the Council.

Sec. 2.—*Joint Administrative Committee.* The Administrative Committee may constitute, with an equal number appointed by the Council of Women for Home Missions, a Joint Administrative Committee, to have charge of the business details of the joint committees, and of interests which are common to the two Councils. This Committee may select its chairman from its own membership.

Article VII—Standing Committees.

Standing Committees of such number and size as may be determined by the Council shall be appointed at each annual meeting to have general oversight of interests within Home Mission fields, as indicated by their names.

Any or all of these committees may become Joint Committees of this Council and of the Council of Women for Home Missions.

Article VIII—Departments.

For the setting-up and administration of special tasks and special types of Home Mission service, departments of the Home Missions Council may be recognized, having, as may be agreed upon, (1) varying degrees of self-direction, and (2) financial support from Boards, individuals and other sources, their direct connection with the Council being preserved, (3) through intimate correlation with definite phases of the Council's work, in committees, or otherwise, and (4) through reporting to the Council or its Committees.

Article IX—Relations with Other Organizations.

Section 1.—*Consultative and Coöperative Bodies.* The Council sustains intimate and coöperative relations with interdenominational bodies, some voluntary and some representative, which carry on various phases of work in national Home Mission fields. By mutual agreement these bodies may be listed as Consultative and Coöperative Bodies of the Council.

Sec. 2.—*Affiliated Bodies.* In states and in other geographical areas, groups of interdenominational organizations and workers engaged in promoting Home Mission interests may be enrolled as Affiliated Bodies of the Home Missions Council.

Article X—Finances.

The expenses of the Council shall be met by an apportionment to the organizations of which it is composed, in the ratio of their expenditures of the previous year, the apportionment to be determined by a Committee on Finance, appointed by the Administrative Committee, which shall report at the Annual Meeting for the ensuing fiscal year.

Article XI—Meetings.

The Executive Committee may call a meeting of the Council at any time. It shall call the annual meeting of the Council in January of each year, to elect members of said Committees and to consider the general interests represented by the Council.

Article XII—Amendments.

This Constitution may be amended at any annual meeting by a two-thirds vote.

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Advisory

Leslie Blanchard, Y. W. C. A., 600 Lexington Ave., New York, N. Y.
Edith N. Stanton, Y. W. C. A., 600 Lexington Ave., New York, N. Y.

*Spanish-speaking People in the United States***

Daisy J. Trout, *Chairman,* Disc., 425 DeBaliviere Ave., St. Louis, Mo.
Fred L. Brownlee, Cong., 287 Fourth Ave., New York, N. Y.
Ezra M. Cox, Methodist, 150 Fifth Ave., New York, N. Y.

*The Joint Administrative Committee on May 21, 1926, voted tc appoint no chairman for this committee for the present.

**Appointed by the Joint Administrative Committee on March 19, 1926, with the understanding that this joint committee will coöperate with the Interdenominational Council on Spanish-speaking Work.

Spanish-speaking People in the United States (Continued)

Mrs. J. W. Downs, Meth. So., Box 510, Nashville, Tenn.
H. McMillan, Presby. U. S., 101 Marietta St., Atlanta, Ga.
Russell Showers, Un. Brethren, 1426 U. B. Bldg., Dayton, O.
Edna R. Voss, Presby. U. S. A., 156 Fifth Ave., New York, N. Y.

*Standardization of Home Missionary Service**

Mrs. John S. Allen, Ref. Amer., 25 E. 22nd St., New York, N. Y.
R. N. Allen, Methodist So., 1115 Fourth Ave., Louisville, Ky.
Mitchell Bronk, N. Bapt., 1505 Chestnut St., Philadelphia, Pa.
P. M. Camp, Un. Brethren, 1426 U. B. Bldg., Dayton, O.
J. H. Edmison, Un. Can., Confed. Life Bldg., Toronto, Ont.
G. E. Epp, Evang., 1903 Woodland Ave., Cleveland, O.
Mrs. W. H. C. Goode, Methodist, Sidney, O.
O. C. Haas, Evan. Synod, 3975 Concord Ave., Detroit, Mich.
Ernest M. Halliday, Cong., 287 Fourth Ave., New York, N. Y.
R. A. Hutchison, Un. Presby., Publ. Bldg., Pittsburg, Pa.
Mrs. D. T. L. McKerroll, Presby. Can., 19 Laws St., Toronto, Ont.
Homer McMillan, Presby. So., 101 Marietta St., Atlanta, Ga.
John F. Seibert, Lutheran, 860 Cass St., Chicago, Ill.
Frank A. Smith, N. Bapt., 23 E. 26th St., New York, N. Y.
Daisy J. Trout, Disc., 425 DeBaliviere Ave., St. Louis, Mo.
J. M. Washington, Nat'l Bapt., Helena, Ark.
Mrs. K. S. Westfall, N. Bapt., 276 Fifth Ave., New York, N. Y.
W. H. Wilson, Presby. U. S. A., 156 5th Ave., New York, N. Y.
W. H. Yoder, Brethren, Morrill, Kans.
A. C. Zumbrunnen, Methodist So., Box 510, Nashville, Tenn.

Town and Country (including Mountaineers)

Malcolm Dana, *Chairman*, Cong., 287 Fourth Ave., New York, N. Y.
R. S. Adams, Ref. U. S., 1505 Race St., Philadelphia, Pa.
R. N. Allen, Meth. So., 1115 Fourth Ave, Louisville, Ky.
Mrs. A. P. Badger, Meth. Prot., 1111 Edmondson Av., Baltimore, Md.
Mrs. M. S. C. Beckett, Afr. Meth., Welsh Rd., Roosevelt Blvd., Holmesburg, Pa.
Mrs. A. E. Bestor, N. Bapt., 468 Riverside Drive, New York, N. Y.
W. L. Bretz, Evang. Synod, 112 Chatham Rd., Columbus, O.
Mrs. Lee Britt, Methodist So., Suffolk, Va.
Lucy B. Crain, Cong., 287 Fourth Ave., New York, N. Y.
Carroll M. Davis, Episcopal, 281 Fourth Ave., New York, N. Y.
M. A. Dawber, Methodist, 1701 Arch St., Philadelphia, Pa.
J. H. Edmison, Un. Can., Confed. Life Bldg., Toronto, Ont.
Mrs. E. S. Ford, Episcopal, Sparta, N. J.
Mrs. James E. Graham, Ref. Amer., River Edge, N. J.
R. A. Hutchison, Un. Presby., Publication Bldg., Pittsburg, Pa.
Mrs. Lillian C. Jensen, Free Meth., 1134 Washington Blvd., Chicago, Ill.
F. Jones, Nat'l Bapt., Waxahachie, Tex.
Mrs. Sydney R. Kepner, Luth., 122 E. 3rd St., Pottstown, P,a.
Mrs. H. D. Ketcham, Meth., 322 Fairmont Ave., Fairmont, W. Va.
M. T. Maze, Evang., Harrisburg, Pa.
Emma D. Messinger, Evang., 209 Evang. Press Bldg., Harrisburg, Pa.
B. H. Niebel, Evang., 1903 Woodland Ave., Cleveland, O.

*The Joint Administrative Committee on May 21, 1926, voted to appoint no chairman for this committee for the present.

Town and Country (including Mountaineers) (Continued)

Levinus K. Painter, Friends, N. Ferrisburg, Vt.
Robt. H. Ruff, Methodist So., Box 510, Nashville, Tenn.
Frank A. Smith, N. Bapt., 23 E. 26th St., New York, N. Y.
Omer S. Thomas, Chris., 40 C. P. A. Bldg., Dayton, O.
Daisy J. Trout, Disc., 425 DeBaliviere Ave., St. Louis, Mo.
W. H. Wilson, Presby. U. S. A., 156 Fifth Ave., New York, N. Y.
M. R. Zigler, Brethren, 22 S. State St., Elgin, Ill.

Advisory

L. B. Chamberlain, Amer. Bible S., Bible House, New York, N. Y.
B. Y. Landis, Fed. Coun., 105 E. 22nd St., New York, N. Y.
A. E. Roberts, Y. M. C. A., 347 Madison Ave., New York, N. Y.
Henrietta Roelofs, Y. W. C. A., 600 Lexington Ave., New York, N. Y.
Anna Seaburg, Y. W. C. A., 600 Lexington Ave., New York, N. Y.

West Indies

Note: The Committee on West Indies, which is a sub-committee of the Committee on Coöperation in Latin America, is the representative of the Boards having work in that area, and in accordance with action taken September 28, 1921, functions also as the Committee of the Councils.

C. S. Detweiler, *Chairman,* N. Bapt., 23 E. 26th St., New York, N. Y.
B. W. Beede, Friends, 101 S. 8th St., Richmond, Ind.
Mrs. F. S. Bennett, Presby. U. S. A., 73 Dana Pl., Englewood, N. J.
Fred L. Brownlee, Cong., 287 Fourth Ave., New York, N. Y.
W. T. Demarest, Reformed Amer., 25 E. 22nd St., New York, N. Y.
W. L. McDowell, Meth., 1701 Arch St., Philadelphia, Pa.
W. P. Minton, Christian, C. P. A. Bldg., Dayton, O.
E. A. Odell, Presby. U. S. A., 156 Fifth Ave., New York, N. Y.
E. H. Rawlings, Methodist So., 706 Church St., Nashville, Tenn.
Lela Taylor, Disc., 425 DeBaliviere Ave., St. Louis, Mo.
Mrs. K. S. Westfall, N. Bapt., 276 Fifth Ave., New York, N. Y.
Mrs. M. L. Woodruff, Meth., 122 Lake Ave., Ocean Grove, N. J.
S. G. Ziegler, Un. Brethren, U. B. Bldg., Dayton, O.

*Annual Meeting** SPECIAL

John McDowell, *Chairman,* Presby. U. S. A., 156 Fifth Ave., New York, N. Y.
Mrs. J. Ferguson, *ex-officio,* Un. Presby., 156 Fifth Ave., New York.
Ernest M. Halliday, Cong., 287 Fourth Ave., New York, N. Y.
Coe Hayne, N. Bapt., 23 E. 26th St., New York, N. Y.
Mrs. E. W. Lentz, Ref. U. S., 311 Market St., Bangor, Pa.
Florence E. Quinlan, *ex-officio,* 156 Fifth Ave., New York, N. Y.
Charles E. Vermilya, *ex-officio,* 156 Fifth Ave., New York, N. Y.
Mrs. D. E. Waid, Presby. U. S. A., 1 Lexington Ave., New York.
C. L. White, *ex-officio,* N. Bapt., 23 E. 26th St., New York, N. Y.

*Comity***

H. N. Morse, *Chairman,* Presby. U. S. A., 156 5th Ave., New York.
Ralph S. Adams, Ref. U. S., 1505 Race St., Philadelphia, Pa.
Lemuel Call Barnes, N. Bapt., 459 Marlborough Rd., Yonkers, N. Y.
Melvin P. Burns, Meth., 1701 Arch St., Philadelphia, Pa.
Malcolm Dana, Cong., 287 Fourth Ave., New York, N. Y.
Grace Lindley, Epis., 281 Fourth Ave., New York, N. Y.
Mrs. M. L. Robinson, Meth., 316 W. 79th St., New York, N. Y.
Mrs. P. M. Rossman, Lutheran, 203 W. 85th St., New York, N. Y.
Mrs. D. E. Waid, Presby. U. S. A., 1 Lexington Ave., New York.
Mrs. K. S. Westfall, N. Bapt., 276 Fifth Ave., New York, N. Y.

*Appointed by the Joint Administrative Committee on March 19, 1926.
**The Joint Administrative Committee on February 17, 1926. approved recommendation from Annual Meeting for continuance of this Committee.

Annual Meeting

combined with

National Missions Conference

THEME: FACING THE FACTS; FACING THE FUTURE

THURSDAY, JANUARY 21

9.30 a. m.-12.30 p. m. HOME MISSIONS COUNCIL
Separate Session Dr. Charles L. White, *Presiding*

2.00-4.00 p. m. HOME MISSIONS COUNCIL
Separate Session Dr. Charles L. White, *Presiding*

2.00-5.00 p. m. COUNCIL OF WOMEN FOR HOME MISSIONS
Separate Session Mrs. John Ferguson, *Presiding*

8.00-9.30 p. m. *Joint Session* Dr. Henry Alford Porter, *Presiding*

CHRISTIANIZING AMERICA

"The Greatness of the Task" .....Dr. Charles L. White
"The Oneness of the Task" .....Mrs. John Ferguson
"Essential Factors in the Building of a National Christian Conscience" .....Dr. E. Y. Mullins

FRIDAY, JANUARY 22

9.00 a. m.-12.30 p. m. *Joint Session* Mrs. John Ferguson, *Presiding*
Hymn and Prayer
Appointment of Committees
Business
Resolutions
Reports of Joint Standing Committees
"Our Jewish Neighbors" .....Dr. J. MacDonald Webster
"The Interpretation of Church Architecture" ....Mr. A. F. Wickes
Reports of Joint Standing Committees (continued)
Report of Committee on Coöperation with the Federal Council
Devotional Service .....Dr. Chester E. Jenney

2.00-5.00 p. m. *Joint Session* Dr. Charles L. White, *Presiding*
Hymn and Prayer
Scripture Reading from the Braille .....Miss Zannie Welch
Song .....Miss Bertha Matthes
Welcoming the Immigrant—A Demonstration
"Coöperation in Work among Spanish-Americans" Rev. C. A. Thomson
National Missions Conferences .....Rev. Coe Hayne
Reports of Joint Standing Committees (continued)

8.00-9.30 p. m. *Joint Session* Mrs. John Ferguson, *Presiding*
Opening Service
"Mormonism" .....Rev. Claton S. Rice
"Problems of Migration" .....Miss Louise F. Shields
"My People" .....Rev. Isaac M. Greyearth

SATURDAY, JANUARY 23

9.00 a. m.-12.30 p. m. *Joint Session* Dr. Charles L. White, *Presiding*
Hymn and Prayer
"Some Aspects of Home Mission Publicity"....Rev. Jay S. Stowell
Reports of Committees
Joint Budget
Business
Further Consideration of Coöperation with the Federal Council
Devotional Service .....Dean William J. Scarlett

2.00-3.30 p. m. *Joint Session* Mrs. John Ferguson, *Presiding*
Hymn and Prayer
Report of Resolutions Committee
"The Indian Student and Tomorrow" ....Rev. G. A. Watermulder

3.30-5.00 HOME MISSIONS COUNCIL
Separate Session Dr. Charles L. White, *Presiding*

8.00-9.30 p. m. *Joint Session* Dr. Charles L. White, *Presiding*

THE CONTRIBUTION OF YOUTH THROUGH THE CHURCH TO PRESENT DAY NEEDS

Opening Service
Addresses
Representatives from the Interdenominational Student Conference
Address .....Dr. John McDowell
Music by Eden Seminary Glee Club and Quartette

SUNDAY, JANUARY 24

4.30 p. m. Delegates invited to attend Vesper Service at Pilgrim Congregational Church

MONDAY, JANUARY 25

9.00 a. m.-12.30 p. m.
Joint Session Dr. Arthur H. Armstrong, *Presiding*

THE CHURCH IN THE CHANGING CITY

Hymn and Prayer
"The Place of the Negro Church in the Christian Life of the City" .....Rev. George E. Stevens
"The General Church Situation in St. Louis," Dr. H. Paul Douglass

"HAS CHRIST BEEN PARCELED OUT"

Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude. For Chloe's people inform me that you are quarreling. By "quarreling" I mean that each of you has his party-cry, "I belong to Paul," "and I to Apollos," and "I to Cephas," "and I to Christ." Has Christ been parceled out? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized? . . . You are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men? When one cries, "I belong to Paul," and another, "I belong to Apollos," what are you but men of the world?

—I Cor. 1:10-14; 3:3-5, *Moffatt's Translation.*

*Joint Sessions**

The Nineteenth Annual Meeting of the Home Missions Council and Council of Women for Home Missions was held in St. Louis, Missouri, beginning January 21, 1926.

The registration showed attendance of the following:

Council of Women for Home Missions

VOTING MEMBERS

Baptist, Northern

Ina E. Burton, proxy for Mrs. Orrin R. Judd
Mrs. Katherine S. Westfall

Christian

Mrs. Athella M. Howsare

Congregational

Mrs. Frank J. Beardsley, proxy for Mrs. C. E. Burton
Mrs. B. F. Finkel, proxy for Mrs. C. R. Wilson
Mrs. Hastings H. Hart, proxy for Mrs. Hubert C. Herring
Mrs. H. E. Honeywell, proxy for Mrs. E. H. Scott
Mrs. E. C. Little, proxy for Mrs. D. Foster Updike
Mrs. W. H. Little, proxy for Mrs. J. J. Pearsall
Olive Pearson, proxy for Mrs. James E. McConnell
Mrs. F. W. Wilcox
Miriam L. Woodberry

Disciples of Christ

Anna M. Clarke
Nora E. Darnall
Cynthia Pearl Maus, proxy for Mrs. Effie L. Cunningham
Mrs. J. B. Pearcy, proxy for Mrs. Affra B. Anderson
Lela E. Taylor
Daisy June Trout
Bess R. White

Episcopal

Mrs. Robert Burkham, proxy for Grace Lindley
Mrs. C. R. McDonald, proxy for Laura F. Boyer

Evangelical

Mrs. J. H. Bauenfeind, proxy for Mrs. W. H. Stauffer
Mrs. J. S. Stamm

Friends

Mrs. J. H. Randolph, proxy for Mrs. Mary Miars Harold
Mrs. C. E. Vickers

*For Minutes Separate Sessions, see page 18.

Lutheran

Mrs. W. E. Black, proxy for Mrs. Frank E. Jensen
Mrs. C. E. Gardner, proxy for Mrs. E. C. Cronk
Amelia D. Kemp
Laura Lubke, proxy for Mrs. Sydney R. Kepner
Annie E. Sanford, proxy for Mary E. Markley
Mrs. A. H. Sippy, proxy for Mrs. Philip M. Rossman
Mrs. E. A. Voorhees, proxy for Mrs. C. P. Wiles
Mrs. W. H. Wilbracht, proxy for Mrs. F. B. Clausen
Mrs. T. B. Uber, proxy for Mrs. G. B. Young.

Free Methodist

Mrs. Carrie T. Burritt, proxy for Mrs. Mary L. Coleman

Methodist

Mrs. William F. Anderson
Mrs. Dan B. Brummitt
Mrs. W. H. C. Goode
Mrs. H. D. Ketcham, proxy for Mrs. J. H. Freeman
Mrs. Mary Fisk Park
Mrs. W. P. Thirkield
Mrs. May Leonard Woodruff

Methodist, South

Mrs. J. W. Downs
Mrs. Ina Davis Fulton, proxy for Estelle Haskin

Presbyterian, U. S.

Mrs. Walter Craven, proxy for Mrs. H. L. Cockerham
Sue B. Haley, proxy for Mrs. L. Fountain
Mrs. L. L. Manning, proxy for Mrs. H. N. Price
Mrs. D. G. McLaurin, proxy for Mrs. Andrew Bramlett
Mrs. D. A. McMillan, proxy for Mrs. John Bratton
Mrs. E. S. Scott, proxy for Mrs. W. L. Wilson
Mrs. W. C. Winsborough
Mrs. Ross Woods

Presbyterian, U. S. A.

Addie Collins, proxy for Mrs. Samuel Semple
Emmeline E. Harbison, proxy for Mary A. Steer
Mrs. John McDowell, proxy for Mrs. Fred S. Bennett
Mrs. L. S. Mitchell, proxy for E. Jessie Ogg
Mrs. W. O. Pope, proxy for Lucy H. Dawson
R. Marie Preston, proxy for Mrs. Harry C. Louderbough
Edna R. Voss
Mrs. D. E. Waid

United Presbyterian

Mrs. D. J. Brown
Mrs. William S. Cook
Mrs. John Ferguson

Reformed in America

Mrs. Edward H. Maynard, proxy for Mrs. Taber Knox

Reformed in U. S.

Mrs. B. B. Krammes
Mrs. Joseph Levy, proxy for Carrie M. Kerschner

United Brethren

Alice E. Bell
Mrs. S. S. Hough

Canada, Presbyterian
Mrs. H. R. Horne

Canada, United
Mrs. H. M. Kipp, proxy for Mrs. J. A. Macdonald

CONSULTING ORGANIZATIONS

National Board, Young Women's Christian Associations
Katherine L. Aller — Hilda K. Howard
Edith M. Dabb — Marguerite K. Sylla

Student Fellowship for Christian Life-Service
Russell DeLong — Emily Hurlburt

AFFILIATED SCHOOLS OF MISSIONS

Illinois-Missouri, Mrs. J. D. Bragg

Bethesda, Ohio, Sarah Dudley

*VISITORS**

Baptist, Southern
Mrs. J. L. Barngrove — Mrs. John A. Hope
Mrs. H. H. Thyn

Congregational
Mrs. Harvey Heall — Mrs. H. H. Hubbell

Disciples of Christ
Mrs. Lulu M. Burner

Methodist, South
Mrs. E. B. Chappell

Commission on Interracial Coöperation
Mrs. Maud Henderson

EXECUTIVES

Council of Women for Home Missions
G. Evelyn Morse — Florence E. Quinlan
Laura H. Parker — Louise F. Shields

Joint Service with Home Missions Council Religious Work Directors in Government Indian Schools.
Isaac M. Greyearth — Elizabeth Howsare

Council of Spanish-speaking Work
C. A. Thomson

*Beside the visitors who registered, a large number of residents of St. Louis attended the various public sessions.

Home Missions Council

REPRESENTATIVES OF CONSTITUENT BOARDS

Baptist

National Baptist Convention
W. F. Lovelace

Northern Baptist Convention
Alfred Wms. Anthony — Bruce Kinney
Coe Hayne — Frank A. Smith
Charles L. White

Christian
W. P. Minton — Omer S. Thomas

Church of the Brethren
O. D. Buck — W. H. Yoder
M. R. Zigler

Congregational
W. Knighton Bloom — Malcolm Dana
Henry M. Bowden — Ernest M. Halliday
Fred L. Brownlee — George W. Hinman
George L. Cady — Henry Smith Leiper
Claton S. Rice

Disciples
Jesse M. Bader — George W. Muckley
George A. Campbell — C. W. Plopper
J. H. Jones — Alva Taylor
Grant K. Lewis — A. F. Wickes
Daisy June Trout

Episcopal
Thomas Burgess — Carroll M. Davis
Mrs. Robert Burkham — F. D. Goodwin
Isaac Greyearth

Evangelical
W. L. Bretz — O. W. Heggemeier
William Hackman — H. Franklin Schlegel
S. P. Spreng

United Lutheran
John M. Bramkamp — A. L. Ramer
Joseph B. Markward — John F. Seibert
E. A. Sievert

African Methodist Episcopal
Noah W. Williams

Free Methodist
Worth W. Vinson

Methodist Episcopal

Melvin P. Burns — William M. Gilbert
M. A. Dawber — W. A. C. Hughes
David D. Forsyth — Jay S. Stowell

Methodist Episcopal, South

Mrs. J. W. Downs — Theodore B. Manny
J. W. Perry

Moravian

Paul de Schweinitz

Presbyterian, U. S.

Homer McMillan — S. Leslie Morris

Presbyterian, U. S. A.

John S. Conning — Thomas C. Moffett
C. D. Greenway — William P. Shriver
John McDowell — Charles A. Thomson

United Presbyterian

J. C. Kistler

Christian Reformed

Henry Beets — Z. Sherda

Reformed in America

G. Watermulder

Reformed in U. S.

Ralph S. Adams — S. Vanderwerf
John C. Horning — Joseph S. Wise

United Brethren

A. T. Howard — Russell S. Showers

United Church of Canada

Board of Home Missions and Social Service, Presbyterian

J. H. Edmison — Robert Laird
Colin G. Young

REPRESENTATIVES OF ORGANIZATIONS

American Bible Society

J. L. McLaughlin

National Board, Y. W. C. A.

Hilda K. Howard

Student Fellowship for Christian Life-Service

Russell De Long — Emily Hurlburt

Interdenominational Student Conference, Evanston

Ralph F. Barton — Edward Stimson

VISITORS

Rev. J. E. Amstutz, Mennonite Home Mission Board
Dr. A. H. Armstrong, St. Louis Federation
J. M. Cornelison
Rev. J. A. Rendleman
Dr. J. MacDonald Webster, United Free Church of Scotland

* * * *

Thursday, January 21

Evening Session

A mass meeting was held at 8 p. m., in St. John's Methodist Episcopal Church, St. Louis, Dr. Henry Alford Porter, President of the Metropolitan Church Federation of St. Louis, presiding. Dr. Charles L. White, President of the Home Missions Council, spoke on "The Greatness of the Task"; Mrs. John Ferguson, President of the Council of Women for Home Missions, on "The Oneness of the Task"; and Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Kentucky, on "Essential Factors in the Building of a National Christian Conscience."

The girls' sextette from Lindenwood College, St. Charles, Missouri, gave several selections.

* * * *

Friday, January 22

Morning Session

The Councils convened at 9.30 a. m., in the Rose Room, Hotel Buckingham, Mrs. John Ferguson, President of the Council of Women for Home Missions, presiding, and the session was opened with hymn and prayer.

Organization

VOTED, That the temporary recording secretary be Ralph S. Adams.

VOTED, To adopt the program as arranged by the Committee on Annual Meeting.

The paragraph on the back of the printed program, "Has Christ been parceled out," was read in unison.

Mrs. Ferguson announced the appointment of the following committees:

Business

Ernest M. Halliday, *Chairman*

Thomas Burgess
Mrs. W. H. C. Goode
Mrs. Athella M. Howsare
J. C. Kistler
Frank A. Smith
Daisy June Trout
Mrs. Katherine S. Westfall
Mrs. F. W. Wilcox
Joseph S. Wise

Resolutions

George W. Hinman, *Chairman*

Alice E. Bell
George L. Cady
Mrs. J. W. Downs
Mrs. B. B. Krammes
Mrs. E. H. Maynard
Paul de Schweinitz
Russell S. Showers

The reports of Joint Standing Committees were called for.

VOTED, That Chairmen reporting be limited to five minutes each.

Joint Administrative

The report of the Joint Administrative Committee, Mrs. Ferguson, chairman, was presented by Miss Quinlan, Executive Secretary, Council of Women for Home Missions. (See page 95.)

VOTED, To adopt report.

VOTED, That Dr. Vermilya, Executive Secretary, Home Missions Council, introduce some of the guests of the Councils. Several guests were introduced.

Migrant Groups

The report on Migrant Groups was presented by the chairman, Mr. Ralph S. Adams, Board of Home Missions, Reformed Church, U. S. (See page 115.)

VOTED, That report be accepted and recommendations be referred to Business Committee.

Orientals and Hawaiians

The report on Orientals and Hawaiians was presented by the chairman, Dr. George L. Cady, American Missionary Association, Congregational Church. (See page 126.)

VOTED, That report be accepted and resolution be placed in hands of Committee on Resolutions.

Standardization

Dr. Vermilya, in absence of the chairman, Dr. Warren H. Wilson, Board of National Missions, Presbyterian Church,

U. S. A., presented report of Committee on Standardization. (See page 129.)

VOTED, To accept report and refer it to Business Committee.

Town and Country

In absence of the chairman, Dr. Edmund de S. Brunner, Country Church Commission, American Moravian Church, report of Committee on Town and Country was presented by Dr. M. A. Dawber, Department of Rural Work, Methodist Episcopal Church. (See page 130.)

VOTED, To accept report and refer recommendations to Business Committee.

Hebrews

Dr. John S. Conning, Board of National Missions, Presbyterian Church, U. S. A., introduced Dr. J. MacDonald Webster, United Free Church of Scotland, and then presented report of Committee on Hebrews. (See page 104.)

VOTED, To accept report and refer recommendations to Business Committee.

Dr. Webster gave an address on "Our Jewish Neighbors" and called particular attention to the World Conference on Jewish Missions to be held in 1927 under the auspices of the International Missionary Council and various National Conferences of Missionary Societies.

VOTED, That the Councils express most hearty appreciation of the presence and message of Dr. Webster; and that the whole matter of the proposed European Conference on Jewish work be referred to the Joint Business Committee to devise ways and means for creating a representative delegation.

Dr. Vermilya introduced three Canadian men delegates; Mrs. Ferguson introduced two Canadian women delegates.

Church Building

Mr. Joseph S. Wise, Board of Home Missions, Reformed Church, U. S., presented report of Committee on Church Building. (See page 98.)

VOTED, To accept report.

Mr. A. F. Wickes, Advisory Architect, United Christian Missionary Society, Disciples of Christ, spoke on "The Interpretation of Church Architecture." (See page 145.)

Literature and Publicity

The report of Committee on Literature and Publicity was presented by the chairman, Rev. Coe Hayne, American Baptist Home Mission Siciety. (See page 112.)

It was placed on the table for action later.

Joint Standing Committees

Miss Quinlan presented preliminary report of the Executive Secretaries of the two Councils regarding Joint Standing Committees.

VOTED, That three members from each Council be appointed to consider the constitution and organization of Joint Standing Committees for 1926 and specific matters listed in above report, to report to this Annual Meeting in joint session.

Committee named:

John McDowell, *Chairman*

Mrs. S. S. Hough	Charles L. White
J. C. Kistler	Mrs. W. C. Winsborough

Mrs. May Leonard Woodruff

VOTED, To accept report and to approve committee named.

Coöperation with Federal Council

Dr. Vermilya was asked to present report of the Committee of Fifteen on Coöperation of the Home Missions Council, Council of Women for Home Missions, and Federal Council of the Churches of Christ in America.

The following action of the Council of Women for Home Missions was reported:

VOTED, That the Council of Women for Home Missions send this proposal as its recommendation to the joint Annual Meeting of the two Councils, with approval, for further consideration and light.

The proposal made by the Committee of Fifteen representing the three Councils was carefully discussed and considered seriatim.

The changes made tentatively in the report as acted upon by the Home Missions Council were read.

VOTED, To appoint a temporary committee of five from each of the two Councils to give further consideration to the proposed plan and report later at these joint sessions.

John McDowell, *Chairman*

Melvin P. Burns	Daisy June Trout
Mrs. John Ferguson	Mrs. D. E. Waid
Ernest M. Halliday	Charles L. White
S. L. Morris	Mrs. F. W. Wilcox

Mrs. May Leonard Woodruff

VOTED, To approve above named appointees.

The period of devotion and worship was in charge of Dr. John McDowell, Board of National Missions, Presbyterian Church, U. S. A., in the absence of Dr. Chester E. Jenney.

* * * *

Afternoon Session

Dr. Charles L. White, President, Home Missions Council, presided and session began with hymns and prayer.

Miss Zannie Welch read the Scripture from a Braille Bible and Miss Bertha Matthes, also blind, sang.

Religious Privileges for the Blind

Miss Quinlan presented report of Committee on Religious Privileges for the Blind in absence of the chairman, Miss Irene Haislip, Presbyterian Church, U. S. (See page 97.)

VOTED, To accept report and refer it to Business Committee.

New Americans

The report of Committee on New Americans was presented by the chairman, Rev. Thomas Burgess, The National Council, Protestant Episcopal Church. (See page 121.)

VOTED, To approve report and refer it to Business Committee.

Dr. Arthur H. Armstrong briefly described the service that is rendered to newcomers by the Church Federation of St. Louis in connection with names received from the Bureau of Reference for Migrating People.

Spanish-speaking

Rev. C. A. Thomson, Executive Secretary, Interdenominational Council on Spanish-speaking Work, gave an address on "Coöperation in Work with Spanish-Americans." (See page 177.)

VOTED, To receive this as a report and refer resolutions to Business Committee.

Mr. Thomson called attention to minutes of the Fourteenth Annual Meeting of the Interdenominational Council on Spanish-speaking Work, held in El Paso, Texas, December 8-10, 1925.

New Americans

A Canadian delegate, Dr. J. H. Edmison, gave a brief talk on the Canadian system of caring for strangers.

VOTED, That the proper department or departments of the Government at Washington be urged to make provision for entry on ships' manifests of religious preferences of immigrants to the United States; and that advisability of presenting at this time to authorities at Washington the action recommended by the Committee be referred to the Business Committee.

National Missions Conferences

Rev. Coe Hayne stated briefly the methods pursued and accomplishments at the National Missions Conference at Rochester, N. Y., Dayton, Ohio, and the combination planned in connection with this Annual Meeting.

Mr. Hayne also reported on publicity work done in St. Louis.

VOTED, That report be received.

Comity

Dr. Malcolm Dana, Congregational Home Missionary Society, presented report of special Committee on Comity. (See page 99.)

VOTED, To receive report and refer resolutions to Business Committee.

West Indies

In absence of the chairman, Rev. C. S. Detweiler, American Baptist Home Mission Society, Dr. George W. Hinman, American Missionary Association, Congregational Church, presented report of Committee on West Indies. (See page 142.)

VOTED, To accept report and refer resolutions to Business Committee.

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Evening Session

Mrs. John Ferguson presided and there was an opening service of hymn and prayer.

Rev. Claton S. Rice gave an address on "Mormonism." (See page 163.)

Miss Louise F. Shields, Associate Supervisor, Farm and Cannery Migrants, with responsibility for the Pacific Coast, Council of Women for Home Missions, spoke on "Problems of Migration."

VOTED, That recommendations made by Miss Shields be referred to Business Committee. (See page 83.)

Rev. Isaac M. Greyearth, Religious Work Director in Government Indian Schools at Flandreau, South Dakota, and Pipestone, Minnesota, spoke on "My People." (See page 147.)

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Saturday, January 23

Morning Session

The meeting was called to order by Dr. Charles L. White, and was opened with a service of song and prayer.

VOTED, That it be the order of the day that report of the temporary joint committee for consideration of coöperation with the Federal Council be set for 11.30 this morning.

Indian Missions

The report of Committee on Indian Missions was presented by the chairman, Dr. Thomas C. Moffett, Board of National Missions, Presbyterian Church, U. S. A. (See page 108.)

VOTED, To accept report and refer recommendations to Business Committee.

The Committee on Indian Missions requested the Home Missions Council to launch a recruiting campaign in schools and colleges of this country for workers in Government and Mission Indian Schools, as a part of an interdenominational recruiting plan for Home Mission service.

VOTED, That this action, also, be referred to Business Committee.

Rev. G. A. Watermulder spoke on "The Indian Student and Tomorrow."

Publicity

Rev. Jay S. Stowell, Board of Home Missions and Church Extension, Methodist Episcopal Church, gave an address on "Some Aspects of Home Mission Publicity." (See page 148.)

VOTED, That this paper be presented to Business Committee, and that this committee consider advisability of having it published in the annual report.

Coöperation with Federal Council

In accordance with the order of the day, at 11.30 a. m. Dr. John McDowell, Board of National Missions, Presbyterian Church, U. S. A., presented report of the temporary Joint Committee on Coöperation with the Federal Council of the Churches of Christ in America, as follows:

It has become increasingly apparent that in many fields of Home Mission service there has been serious overlapping between the Commissions of the Federal Council and the Home Missions Councils. It is equally apparent that a more adequate occupation of the field would be facilitated by closer coöperation.

The efforts and service of Home Mission secretaries have been increasingly demanded by each organization and the Church and its boards have been increasingly subjected to requests for funds and special gifts for each organization. Any special programs of the Federal Council with definite Home Mission import have, of necessity, been projected through Home Mission agencies.

We recognize the fact that, in promoting a program for Christianizing America, "Home Missions" has come to concern itself with an enlarged program of service in self-supporting as well as in missionary churches, and that our denominational Home Mission boards are already operating in the wider field. We therefore deem it essential that activities of this sort now being carried on by various commissions of the Federal Council shall be adjusted and related to those of the Home Missions Councils, specifically including the following phases of the Federal Council's work: extending state and local councils of churches, evangelism and life service, social service (including rural work), race relations, and the work of any other commissions that may evidence overlapping.

Therefore, in order to prevent further confusion for boards and local church groups and in order to secure a more united approach to our common task, it is recommended that the Home Missions Councils enter into closer coöperative relationship with the Federal Council on the basis of the adjustment suggested above and in accordance with the plans hereinafter proposed:

1. The Home Missions Council and the Council of Women for Home Missions shall be related to the Federal Council as the Council of Home Missions.

2. The Council of Home Missions shall consist of men and women selected by the coöperating Boards of Home Missions as at present. It is understood that the denominational boards, including Canadian boards, which are now coöperating in either the Home Missions Council or the Council of Women for Home Missions may, if they should so desire, confine their coöperation with the Federal Council to the Council of Home Missions, and that this coöperation need not affect the status of the relation of the denomination to the other phases of the Federal Council's work.

3. The Council of Home Missions shall elect its own officers to be reported to the Administrative Committee of the Federal Council. The Executive Secretaries of the Home Missions Councils shall become Secretaries of the Council of Home Missions and members of the secretarial staff of the Federal Council.

4. The duties of the Council of Home Missions shall be those heretofore discharged by the Home Missions Councils, until such mutual adjustments be made as will better coördinate and unify the work of all the groups involved.

5. The Council of Home Missions shall hold annual meetings and shall be responsible to the electing and supporting boards of Home Missions. It shall formulate its own policies, prepare its own programs of work as heretofore done by the Councils, submitting its policies and programs to the Administrative Committee of the Federal Council for consideration and advice, and coördinating as far as possi-

ble such programs and expressions of policy with other phases of the work of the Federal Council.

6. Arrangements shall be made whereby no fewer than five representatives of the Council of Home Missions shall be appointed on the Administrative Committee of the Federal Council, upon nomination from the Council of Home Missions.

7. Each Council shall make such changes in its constitution or by-laws as may be found to be needed to provide for the relationship as outlined above.

8. The budget for the support of the present force of workers and the development of types of work already undertaken by the Home Missions Council and the Council of Women for Home Missions shall be provided in the future as in the past, by the constituent boards. It is to be further understood that any of the commissions of the Federal Council that may hereafter be given a relationship to the Council of Home Missions be financed as they are now being financed.

9. The Committee of Fifteen, representing the Federal Council and the Home Missions Councils, shall be continued for the purpose of giving detailed consideration to the working out of concrete applications of the above principles to specific problems in the relationships of programs, subject to approval by the Administrative Committees of the bodies concerned.

A motion was made to adopt report.

Dr. Cady in discussing coöperation of the Councils with the Federal Council suggested that the treasurer of the Federal Council might be asked to serve for the three Councils. It was deemed inadvisable to consider this matter at this time.

Rev. Thomas Burgess called attention to the splendid and lasting accomplishments of the Home Missions Council and Council of Women for Home Missions and that the relationship of the Protestant Episcopal Church to these Councils has been delightful and happy.

Dr. Carroll M. Davis, National Council, Protestant Episcopal Church, stated he did not wish to see the fine work of the two Councils interrupted but realized the need of closer coordination with the Federal Council.

Dr. Joseph B. Markward, United Lutheran Church, felt that these two Councils have specific tasks which do not belong to the Federal Council; that it is vital that the autonomy and integrity of the Home Missions Council and Council of Women for Home Missions be preserved and if this proposed plan is adopted, it should be worked out in an evolutionary way.

Dr. A. W. Anthony expressed the need for caution in any public announcements concerning this proposed plan, suggesting that before it is presented to the constituent boards of our Councils, a clear and historical statement be drawn up showing that it is in the spirit of a larger and finer Christian statesmanship that closer coöperation with the Federal Council is under consideration; also including the recognition that the Federal

Council has largely the function of voicing the sentiment of American Christianity, an agency to the Government and to the Protestant and Christian Churches of other lands, while the field and function of our two Councils is the Home Mission task. Dr. Anthony urged the importance of clear definition on this subject, to be sent to the constituent bodies of the Home Missions Council, Council of Women for Home Missions, and Federal Council.

Mrs. D. E. Waid, Board of National Missions, Presbyterian Church, U. S. A., emphasized the fact that in her understanding this proposed plan is an expression of opinion from this body, which plan is to be submitted to the boards and societies constituent to the Councils, and that no publicity should be given to it until the action is conclusive.

VOTED, unanimously, and by a rising vote, to adopt report on the proposed plan as presented by Dr. McDowell, subject to the approval of the constituent boards and societies of the Home Missions Council and Council of Women for Home Missions.

VOTED, That the presidents of the two Councils be empowered to prepare a statement to accompany this report and present same immediately to the constituent boards and societies of both Councils for their consideration and vote; and that the presidents designate the time and method for return of such vote and decision of this question.

VOTED, That the Business Committee's findings on recommendations of the Comity Committee's report be made the special order of the day at the beginning of this afternoon session.

The devotional exercises were conducted by Dr. Arthur H. Armstrong, executive secretary, Metropolitan Church Federation of St. Louis, in absence of Dean William J. Scarlett.

* * * *

Afternoon Session

The session was opened with hymn and prayer, Mrs. John Ferguson presiding.

Business Committee

The report of the Business Committee was presented by the chairman, Dr. Ernest M. Halliday, Congregational Home Missionary Society, and considered seriatim, as follows:

I. *Migrant Groups*

Recommended that Item 1 be referred to Committee on Joint Committees:

1. That this study be continued for another year, either through continuation of the present Committee, or by assigning it to some responsible sub-committee of another committee.

Recommended that Items 2 and 3 be adopted:

2. That these Councils urge State Councils affiliated with these bodies to make a thorough study of the needs of Migrant Groups within their own states, with a view to rendering such interdenominational assistance as seems wise and feasible.
3. That these Councils commend Migrant Groups to State Colleges and Universities in selected areas, as a worthwhile basis for research and study toward graduate credit.

VOTED, To adopt.

Recommended that the following suggestions presented by Miss Shields be referred to Committee on Migrant Groups:

1. That local churches in all agricultural seasonal employment centers undertake a program of service to harvesters similar to that carried through at Larned, Kansas.
2. That an effort be made to enlist some one of the great research foundations of the United States, in a study of the seasonal employment situation of various states, ascertaining number of seasonal jobs which require non-resident labor, with a view to an adequate intra-state and inter-state distribution of labor.
3. That sentiment be created for coöperation with the U. S. Department of Agriculture in a return to diversification of crops, with the consequent reduction of need for non-resident labor.
4. That a request go to the American Farm Bureau Federation, National Education Association, and National Child Labor Committee for a concerted study of types of work suited to children of various ages and stages of development and for recommendation of a constructive program of children's work which shall become a part of their education.
5. That the National Educational Association be requested to give a place on its program for 1926 to a study of education of children of migratory families in the United States, with a possible recommendation of an intra-state and inter-state school transfer card system.
6. That an effort be made to enlist advertising bodies, such as Chambers of Commerce and Railways, to include a statement of requirements for desirable settlers.
7. That an effort be made to enlist some one of the philanthropic foundations to undertake a campaign of publicity through cartoons, motion pictures, fiction, syndicated articles in country newspapers, radio talks, etc., about the folly of leaving home without definite destination, capital, or the assurance of a job.
8. That the Councils coöperate with the International Council of Religious Education in a united campaign in the interest of the Home according to the Oregon demonstration.
9. That the Councils express sympathy and desire to coöperate with the National Conference of Social Work and its constituent bodies in constructive measures for rehabilitating migratory families.

VOTED, To refer these recommendations to Committee on Migrant Groups for consideration.

II. *Hebrews*

Recommended to approve Items 1, 2, and 3:

1. That denominations represented in the Councils be urged to place themselves on record as opposed to anti-semitism in every form, and as in full sympathy with every effort to promote good will and a better understanding between Jew and Gentile.
2. To encourage every church having Jews in its community to show a friendly interest and interpret the Christian Gospel to them in terms of sympathy and kindness.
3. That the question of representation at the European World Conference on Jewish Missions in 1927 be referred to the Joint Administrative Committee.

VOTED, To adopt and refer to Joint Administrative Committee.

III. *Town and Country*

Considered that Item 1 is within the province of Committee on Town and Country and needs no action:

1. That the sub-committees on Summer Schools and Southern Mountain Work be continued.

Recommended to approve Item 2 and refer to Joint Budget Committee:

2. That the Home Missions Council organization membership of $10, in the American Country Life Association be renewed.*

VOTED, To approve and refer Items 1 and 2 to Joint Administrative Committee.

Referred Item 3 to Joint Budget Committee without recommendation:

3. That, as the Committee has in view several pamphlets for which there has been considerable call and request an appropriation of $100 for printing such pamphlets, and an additional appropriation of $50 to cover expenses of the sub-committee on Summer Schools, be made.

VOTED, To approve of referring Item 3 to Joint Budget Committee.

Recommended that the Councils commend report on Par Standards for Rural Churches and refer it to Council of Women for Home Missions for possible use in the coming mission study course on the Church and Rural Life.

VOTED, To adopt.

IV. *Religious Privileges for the Blind*

Recommended that Item 2 be stricken out of report for want of such authority:

2. That churches be asked to turn over Union Thanksgiving Day offerings to printing of religious literature for the Blind.

VOTED, To adopt.

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*Action of Joint Administrative Committee, February 17, 1926:
VOTED, That the two Councils continue their memberships in the American Country Life Association.

V. *Spanish Speaking*

Recommended to approve and refer Item 1 to the Joint Administrative Committee:

1. The Joint Budget Committee recommends adoption of a budget of $700 covering current expenses of the Spanish-speaking Executive Secretary's office, together with $100 additional for the January issue of the Bulletin, and that Dr. Vermilya of the Home Missions Council be asked to secure the money from various boards on a *pro rata* basis, with the understanding that all money will be handled through the treasurer of the Home Missions Council.*

VOTED, To adopt.

Recommended to approve and refer to Joint Administrative Committee Item 2 which represents action taken by the Interdenominational Council on Spanish-speaking Work, December 8-10, 1925:

2. (a) That a budget of $2,400 be adopted and Dr. Vermilya of the Home Missions Council at the next Annual Meeting in St. Louis be requested to secure the money from the various boards on a *pro rata* basis with the understanding that all money will be handled through the treasurer of the Home Missions Council. (b) That annual subscription rate for the bulletin be not less than 25 cents.

VOTED, That it is the sense of this body that an attempt be made by the two Councils to raise $2,400 for publication of the proposed bulletin and that this be referred to the Joint Administrative Committee.**

Recommended to approve Item 3 and refer it to the Committee on New Americans:

3. That the Home Missions Council be requested to secure a special joint committee to make a careful study of the various publications of religious literature and periodicals in foreign languages, and the need for additional literature and periodicals, with the hope of securing a common interdenominational basis for handling such publications.

VOTED, To adopt and refer this to Committee on New Americans.

VI. *Comity*

Recommended that the following actions of the Committee on Comity be referred to Joint Administrative Committee and that this committee be urged to secure an interdenominational conference on the matter of comity relations:

1. That a special joint Committee on Comity be continued for another year; that the Home Missions Council and Council of Women for Home Missions each appoint five members to serve on this committee; and that this committee be made the agent of the Councils in carrying into effect such of the following resolutions as may be adopted.

*Action of Joint Administrative Committee, February 17, 1926:
VOTED, That Item 1 should be changed to read, "that the secretaries of the two Councils be asked to secure the money from the various Boards and that all money should be handled through the treasurers of the two Councils."

**The Joint Administrative Committee on February 17, 1926, recommended this item for presentation to the boards for possible appropriation, with the understanding that monies secured be handled through the treasurer of each Council.

2. That the Councils again ask such of their constituent and co-operating boards as did not take action on the request of a year ago to go on record as unequivocally opposed to use of mission funds for the establishment, equipment or maintenance of competitive enterprises.
3. That in coöperation with other interested bodies, as, e. g., the Commission on Councils of Churches of the Federal Council and various Boards of Missions, a pamphlet be prepared and issued, if the way be clear for publication, to set forth fundamental principles of comity, methods in force or possible, instances of successful coöperation and similar pertinent material, for use by missionary bodies and for general distribution, recognizing the great need for wide education in this field.
4. That with reference to English-speaking work in the Town and Country field, the Councils finally affirm the principles presented a year ago as now amended by the Committee and made a part of this report as Exhibit A, and present them to the co-operating boards for their acceptance and presentation to their respective constituencies.
5. That at least two specialized fields of Home Mission work be selected for intensive study during the coming year for the formulation of definite comity principles applicable thereto and for the effecting of actual comity adjustments; that the Spanish-speaking Work in the Southwest and Alaska be chosen for this study if there seems to be no special difficulty in the way; and that the Committee on Comity be authorized to coöperate with the standing committees of the Councils on these fields in carrying out this study.
6. That in view of the intimate relation to the whole question of comity of the Commission on Councils of Churches of the Federal Council of the Churches, a definite understanding be sought with the Federal Council looking either to joint action by their Commission and the Committee on Comity or to a more careful and exact delimitation of their respective areas of responsibility.
7. That the program of State-wide Every-Community Surveys, as formerly initiated by the Councils, be carried forward as rapidly as possible, at least one such survey being attempted during the year.
8. That during the coming year, as requested by the Board of National Missions, Presbyterian Church, U. S. A., the Councils in coöperation with other interested agencies, make a study of the status and opportunity for Protestant mission work among foreign-language groups in the New England states.
9. That the Committee continue its investigation of this entire field and that the various standing committees on particular fields be asked to coöperate with it in every way possible.
10. That ample provision be made on the docket of the Annual Meeting a year hence for a full discussion of this question.

VOTED, To adopt, and that the proposed Conference include proper officials of various denominations, who shall discuss the principles of comity in the report, the difficulties involved, and recommendations, to the end of securing official adoption of these principles by all denominations and a pronouncement made by them to that effect.

VII. *West Indies*

Recommended that following items in report of Committee on West Indies be referred to Committee on Coöperation in Latin America.

At the Annual Meeting of the Evangelical Union of Porto Rico, held in November last, among other recommendations were two that are worthy of being brought to the attention of a large body. (1) That in view of the depressing economic conditions in these fields Christian missions seek some way of introducing new industries that will give employment to idle hands and form the basis for development of self-supporting churches. (2) That steps be taken to furnish Spanish-speaking churches with a hymnal.

The West Indies Committee is glad to second these recommendations. The problem of improving the economic conditions of our church members in the West Indies is not easily solved. The Committee is united, however, in thinking that it deserves serious study. The provision of a Spanish Hymnal for evangelical churches ought not to be difficult nor long delayed. Most of the churches are now using a small collection of songs which are inferior and unsatisfactory. There ought to be available a hymn book of more dignity and of a wider range of sentiment.

VOTED, To adopt.

VIII. *New Americans*

Recommended to adopt Item 1.

1. That the Committee on New Americans be instructed to devise ways and means to establish a system to provide for caring for "removals," similar to the Canadian Department of the Stranger, both in regard to arriving immigrants and to removals within the United States from one community to another.

VOTED, To adopt.

Recommended to approve and refer Item 2 to Joint Administrative Committee:

2. That an appeal be made for increased financial response among the mission boards constituent to the Councils so that greater service may be done by the Bureau of Reference for Migrating People.

VOTED, To adopt.

Religious Preferences on Ship Manifests:

Recommended to approve recommendation which includes provision for entry on ship manifests of religious preference of immigrants coming to the United States, and to refer advisability of presenting this to authorities in Washington to the Committee on New Americans.*

VOTED, To adopt.

IX. *Indian Missions*

Recommended to adopt and refer Item 1 to Joint Administrative Committee:

1. (a) The protest of the Councils against continuance of sectarian contract Indian schools is herewith renewed, and the Committee on Indian Missions is instructed especially to appeal

*The Committee on New Americans on May 3, 1926, voted to take no action on this recommendation, "for the reason that such a provision would furnish statistics as to the religious affiliation of immigrants which could be used for propaganda purposes."

to the Congress of the United States to discontinue the extension from year to year of a part of the Sioux Indian treaty which expired fifteen years ago.

(b) The Committee also would urge the closing without delay of the Anadarko, Oklahoma, boarding school.

VOTED, To refer clause (a) to Joint Administrative Committee with request for inclusion of a constructive clause.*

VOTED, To adopt clause (b) and refer to Joint Administrative Committee.*

Recommended to approve and refer Items 2 and 3 to Joint Administrative Committee:

2. A forward move is recommended in providing pastoral oversight and religious instruction in all Government Indian schools, where there is evident neglect at present, as indicated by recent reports collated by your Committee from Indian boarding schools of the whole country.
3. The request to launch a recruiting campaign in schools and colleges of this country for workers in Government and Mission Indian Schools, as a part of an interdenominational recruiting plan for Home Mission service.

VOTED, To adopt.

X. *Literature and Publicity*

Recommended that paper read by Rev. Jay S. Stowell, "Some Aspects of Home Mission Publicity," be printed in Annual Report.

VOTED, To adopt.

By common consent the following recommendations of the Committee on Literature and Publicity were considered in connection with Rev. Jay S. Stowell's paper:

1. That the question of immediate publication of Rev. Jay S. Stowell's paper be referred to Joint Administrative Committee.
2. That the Program Committee for the Annual Meeting of 1927 consider giving precedence to the question, *The Future Program and Policy of Home Mission Agencies,* with privilege and power to add to its membership such persons deemed by the committee as capable of rendering assistance in a study and approach to this question.
3. That the Councils continue to project all possible measures for promotion of the *Missionary Review of the World,* a magazine of national and international scope and interest.
4. That the Joint Administrative Committee invite representatives of the youth movement to be present at the Annual Meeting next year and take part in the sessions.
5. That the Joint Administrative Committee invite field workers in home missions from various denominations to take part in the sessions and the program.

*The Joint Administrative Committee on May 21, 1926, cared for Item 1 as follows: Authorized the following substitute phraseology of section (a):

"The Councils protest against unfair practices allowed to obtain in securing signatures of parents for prospective students in contract schools.

"The Councils disapprove of extension from year to year of a part of the Sioux Indian treaty as a means of securing money used in contract schools.

"The Councills insist that it is the duty of the Government to formulate a constructive plan of development which will provide a sufficient number of public schools for the children and thus make it possible for Indian parents to exercise the inherent right of every American citizen in education matters."

Recommended that no action be taken on section (b).

VOTED, To adopt recommendations of Committee on Literature and Publicity and refer them to Joint Administrative Committee.

* * * *

Afternoon Session

Mrs. John Ferguson presided and the session was opened with hymns and prayer.

Financial and Fiduciary Matters

VOTED, That any report presented by Dr. Charles L. White, chairman, for Committee on Financial and Fiduciary Matters be accepted.

VOTED, That the joint session this afternoon terminate not later than 4.30 p. m.

Joint Standing Committees

The following report of Committee on Joint Standing Committees was presented by Miss Quinlan for Dr. McDowell, chairman.

It is recommended:

1. That selection of chairmen be made by the Joint Administrative Committee.
2. That Boards be asked to nominate members to serve on the committees, as in past years; and that the General and Women's Boards be requested to consult each other before sending nominations.
3. That committees be requested to establish relations with state or district workers.
4. That the plan now in operation of having as advisory members on committees representatives of national organizations that are closely affiliated, be continued.
5. That when matters in which any committee is interested are under consideration by the Joint Administrative Committee, the committee be represented in the meeting by the chairman or some other committee member.

The question having been raised as to whether certain committees, at present joint committees, might better become separate committees of the Home Missions Council, it is recommended:

6. That before any action on this be taken, the Women's Boards be asked whether they are functioning in the sphere of each of the committees thus under consideration.
7. That the Committee on Financial and Fiduciary Matters be discontinued.
8. That the Committee on Standardization be continued as a joint standing committee.
9. That the Interdenominational Council on Spanish-speaking Work serve as the joint standing committee, the basis of membership to be mutually agreed upon.
10. That steps be taken toward closer coördination of the Committee on Orientals and Hawaiians with the Oriental Missions Council.

11. That there be conference with representatives of Boards working in the West Indies looking toward closer coöperation with the subcommittee on West Indies of the Committee on Coöperation in Latin America.

12. That reports of committees be secured in time for the Joint Administrative Committee to consider prior to the Annual Meeting all recommendations of committees.

VOTED, To adopt report as a whole, and refer it to Joint Administrative Committee.

Joint Budget

The report of Joint Budget Committee was presented by Miss Quinlan, as follows:

Recommended:

1. The following joint budget:

Bureau of Reference for Migrating People	$ 3,500
Religious Work Directors in Government Indian Schools	10,800
Printing of Books for the Blind	1,000
Coöperative Spanish-speaking Work	800
Leaflets, Committee on Town and Country	100
	$16,200

2. Very serious consideration of request of the Interdenominational Council on Spanish-speaking Work for aid in support of an interdenominational bulletin.

3. That the Councils offer their services to the Student Fellowship for Christian Life-Service to help secure contributions as far as possible.

VOTED, That report be accepted with approval and be referred to Joint Administrative Committee to determine basis upon which the several items be allocated to the two Councils for appropriations from their constituent boards, with the understanding that the Joint Administrative Committee is empowered to make slight adjustments in the amount of the several items.

Resolutions

Dr. Hinman presented the following report of the Committee on Resolutions:

Immigration Law of 1924 as it Concerns Orientals

1. Referring to declaration by the Executive Committee of the Federal Council regarding Immigration Law of 1924, which is included in the report of Committee on Orientals, the Councils commend their proposed solution: the application of the quota law to Japan, China, and India; and urge upon churches earnest study of this problem in order that relations of mutual confidence may be restored and opportunities of service maintained with nationals of those countries.

2. An unusual hardship rests upon American young men of Chinese descent through the interpretation of the Immigration law which denies them the right to bring into the United States wives whom they may marry in China. It is against public interest that they be hindered from the establishment of families, or restricted in selection of a wife to the small number of American-born women of Chinese descent.

In response to the appeal of the American-born Chinese the Councils ask that the Commissioner of Immigration consider and propose to Congress some modification of the law to meet this situation.

Mexican Immigration

3. *Whereas,* The question of Mexican immigration into the United States is becoming an increasingly important topic of public interest; and

Whereas, it is reported that bills have been introduced into the present Congress to limit the volume of Mexican immigration into the United States; and

Whereas, this question vitally concerns the friendly relationships between the Republic of Mexico and our country;

Therefore, *Be it Resolved,* That for the formulation of an intelligent and Christian policy, the Councils favor two things:

(1) An authoritative and impartial survey of Mexicans in the United States, to be financed by one of our research foundations, which would furnish fact-material for any informed policy;

(2) The enlistment of Mexican counsel and coöperation in the framing and enforcement of any agreement or legislation; and be it further

Resolved, That copies of this resolution be sent to Secretary of State, Frank B. Kellogg; Secretary of Labor, Dwight B. Davis; President William Green of the American Federation of Labor; Chairmen of the Immigration Committees of the House of Representatives and of the Senate; Senator William E. Borah, Chairman of Foreign Relations Committee of the Senate; Luis Morones, Secretary of Labor in the Mexican government and also president of the Mexican Federation of Labor.*

Survey and Research

4. The Home Missions Council and Council of Women for Home Missions recommend to the constituent boards increased emphasis on scientific study of facts and conditions of our common enterprise through survey and research work by specially trained representatives of the boards. There is an increasing urgency for a better missionary technique and missionary publicity based on more comprehensive knowledge of facts, more consideration of group psychology and of the relation between economic and social situations and the missionary programs to be undertaken.

Annual Meeting

5. The Committee on Resolutions is pleased to report its conviction as to the high standard and helpfulness of the program

*Action of Joint Administrative Committee, February 17, 1926:
VOTED, That * * * * the suggestion that these resolutions on Mexican immigration be sent to members of the Cabinet and Senate be not approved.

for this Annual Meeting of the Council of Women for Home Missions and Home Missions Council.

The Committee would present the following recommendations:

(a) That the Councils express, by a rising vote, their gratitude to the Committee on Annual Meeting and all who have contributed in any way to the success of the program.

(b) That the Secretary be asked to convey to the St. Louis Metropolitan Church Federation and the Women's Federation, our thanks for their kindly consideration and effort in making our coming and sojourn here so delightful and enjoyable.

(c) That we extend to Rev. Coe Hayne and Rev. Jay S. Stowell our sincere gratitude, with the deepest appreciation for their excellent service to the Councils and the Kingdom Cause, in publicity given the meeting both in the local papers and the Associated Press.

VOTED, To adopt Items 1, 2, 3, and 4, and refer them to Joint Administrative Committee.

VOTED, By rising vote, to adopt Item 5.

Adjournment to separate sessions of the two Councils.

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Evening Session

Dr. Charles L. White presided, and the session began with hymns and prayer.

"The Contribution of Youth through the Church to Present Day Needs" was the topic of the evening.

The Eden Seminary Glee Club and Quartette gave several selections.

Student representatives, Edward Stimson from Washington University, Ralph F. Barton from University of Missouri, Emily Hulbert from University of Michigan, and Russell DeLong from University of Chicago, gave brief addresses.

Dr. John McDowell gave an address which stressed the demands of youth. (See page 181.)

VOTED, That the Councils express appreciation for the splendid contribution to the success of these sessions to the young people from the Student Fellowship for Christian Life-Service, and the Evanston Interdenominational Student Conference; the Eden Theological Seminary Glee Club and Quartette who appeared on the program this evening; also the girl's sextette from Lindenwood College who sang on Thursday evening; to Miss Welch and Miss Matthes who assisted in the Friday afternoon program; and to boards with headquarters in St. Louis who so generously gave the services of their own

workers to assist in registration, sale of literature, and other activities.

RALPH S. ADAMS,
Recording Secretary.

* * * *

Sunday, January 24

Fifty visiting delegates, men and women, were scheduled for ninety addresses in the churches of St. Louis. The Ministerial Alliance and the Metropolitan Church Federation of St. Louis, coöperated with the Councils in making possible this service to the local churches.

* * * *

Monday, January 25

The session was held in the morning at St. John's Methodist Episcopal Church, Dr. Arthur H. Armstrong presiding.

"The Church and the Changing City" was the general theme considered and special attention was given to local needs and conditions.

Dr. George E. Stevens, pastor of Central Baptist Church, St. Louis, presented a valuable paper on, "The Contribution of the Negro Church to the Christian Life of the City." (See page 170.)

Dr. H. Paul Douglass, who had recently made a study of social changes within St. Louis, showed clearly by maps and descriptions the need for a readjustment of the Christian forces and a more adequate program of service.

The list of "live possibilities" suggested for churches facing a change in population and conditions adjacent to them, is as follows:

(a) A church may stay where it is and stagnate. No one would choose this possibility, but many churches have practiced it in the past.

(b) Move. It is ridiculous to make a fetish of fixity to location. Removal is the best solution for churches that cannot adjust themselves to radical change. Knowing the strength of habit and tradition, it is not to be supposed that every church will be able to reëducate its constituency so as to be able to serve happily the new types of population which are moving into its neighborhood. Whatever ought to be the case, our Christianity as actually lived by us does not guarantee the capacity for such acute change. But churches which move should do so with as much consideration as possible for those already in the areas to which they go and always in loyal harmony with comity processes.

(c) Stay and become adapted to localized service with new populations. This solution inevitably raises problems of resources for equipment and support; for though there are more people than ever they

have less wealth per capita and have to be reached one by one rather than by family groups. The measures necessary to transfer a church to a condition of efficient service on this basis will generally involve its denomination both in determining strategy and furnishing finances. In other words, it is apt to become a missionary proposition. This should cause no surprise in the changing city and constitute no humiliation to the church whose status is thus radically affected.

(d) Stay and become adapted for city-wide service. This alternative raises the problems of exact location and still more acutely those of support and resources. Such adaptation promises to open wider resources for ultimate support, but may be difficult if the transitional period has to be long.

(e) Stay and become adapted for both localized and city-wide service. This option involves the broadest ultimate possibilities with transitional difficulties of corresponding magnitude.

(f) Found new churches to take the place of those who remove or cannot be adapted. This means still more colossal enterprise, involving a start from the beginning with the acquirement of a high-priced site and the provision of outstanding facilities and leadership in order to succeed where others have failed.

(g) Realign constituencies so that parts of one or more churches may withdraw to form new churches in other areas while parts remain and recombine to carry on an adapted service in changing environments. The available resources to carry out such a plan may be adequate, but who shall divide them? Will those who go in peace and those who stay in peace and the whole process be carried out with unimpaired morale? This is the possibility which calls for the largest measure of statesmanship.

Dr. W. P. Shriver, Board of National Missions, Presbyterian Church, U. S. A., made the closing address of the session at the noon luncheon when the Ministerial Association of the city was present as a body.

Reports of Joint Committees

JOINT ADMINISTRATIVE

As the years go by an increasing number of matters need joint consideration by the Home Missions Council and Council of Women for Home Missions not only at the time of the Annual Meeting but throughout the year. Five years ago, the Joint Administrative Committee was set up as the medium for such matters as well as *ad interim* official contact with the various joint standing committees on phases and areas of service.

While a large number of items come before it, only a few need to be reported. Possibly its largest contribution is made through discussion of matters which, after this clarifying, are referred to the proper committees. The Joint Standing Committees bring to it for official sanction a considerable number of matters. Both classes appear in the reports of the several committees.

Feeling a need to consider the whole subject of Joint Standing Committees, including number of such committees, size and personnel, this was referred to the two Executive Secretaries who are making a detailed report which will come before this meeting through the regular channels.

The last Annual Meeting voted that the Joint Business Committee for the ensuing year be constituted as soon as possible to the end that copies of all reports and recommendations intended for the Annual Meeting of 1926 might be submitted to it well in advance of the meeting, and also voted that the members of the Business Committee of the January, 1925, Annual Meeting continue in service until their successors be appointed. In April it was realized that as the selection of the Business Committee at the last Annual Meeting was on the basis of utilizing members from a distance, this action would be very difficult, if not entirely impractical to carry out, and it was decided to request the members of the Business Committee to refer action to the Joint Administrative Committees. However, practically all the reports were received too late for submission either to the Joint Business Committee or the Joint Administrative Committee prior to the Annual Meeting.

Matters referred to the Joint Administrative Committee by the last Annual Meeting were cared for early in the year. In February a subcommittee on the budget for joint service attended to this item for 1925, and a similar committee brings recommendations for 1926 to this Annual Meeting.

The subcommittee on Annual Meeting was appointed in March and immediately began work. Following the expressed desire of the last two Annual Meetings, a new type has been essayed — an Annual Meeting combined with a National Missions Conference held at a distance from New York. In line with the method of last year, which was heartily approved, committees which have not functioned during the year present no report either to the Annual Meeting or in the printed edition, and committees which are reporting have been requested not to read reports and to confine the presentation at the meeting to achievements and recommendations. It is recommended that the Annual Meeting take action limiting time for presentation to five minutes. At the last Annual Meeting, the need was expressed for renewed emphasis upon the rule which requires that business, other than resolutions of courtesy, be presented through the Business Committee. The Committee on Annual Meeting has tried to coöperate in making this effective by citing it on the printed program.

Owing to the diverse needs of the two constituencies, it has been suggested that it may be advisable to have separate editions of the Annual Report for each Council with appropriate directory. It has also been suggested that the addresses at this meeting be distributed in pamphlet form and be included in the Annual Report.

The necessity has been recognized for bringing before the promotional agencies of the various boards the desirability of appropriating funds to be available for (1) attendance at interdenominational gatherings and (2) definite legislative action concerning coöperative plans in field administration. It is suggested to the various denominational bodies and home mission agencies that they seek to promote every advance in coöperation using every effort to further both the spirit and method of home missionary coöperation.

A special committee of five from each of the Councils, together with five from the Federal Council, formed to consider closer coöperation and possible consolidation of the three bodies, popularly denominated the "Committee of Fifteen," has been at work all the year endeavoring to find and formulate a practicable and satisfactory basis of relationship. The representatives of these two Councils on that committee have been in close coöperation and consultation with the Joint Administrative Committee. The bearing which the relationship of the foreign mission and educational agencies to the Federal Council has on the whole matter has been carefully noted. The special committee will make report to this Annual Meeting.

In accordance with the proposal presented by the Student Fellowship for Christian Life-Service and adopted at the last Annual Meeting, Rev. R. W. Gammon was appointed from the Home Missions Council and Miss Elinor K. Purves from the Council of Women for Home Missions to serve as members in full standing on the Ad Interim Committee of the Student Fellowship. The balance of the proposal has not been put into effect as yet, namely (1) representation of the Fellowship on the Administrative Committees of the Councils and (2) joint committees for the active merging of viewpoints on subjects of mutual concern.

A message of congratulation and greeting was sent to the American Tract Society on the occasion of its One Hundredth Anniversary, expressing appreciation of these many years of consecrated and devoted service.

Rev. G. E. E. Lindquist, having been appointed as a representative of the Congregational Churches to the Universal Christian Conference on Life and Work held in Stockholm, and to remain awhile in Sweden for speaking engagements, the Councils released him from service as Religious Work Director at Haskell Institute, Lawrence, Kansas, during August, September, and October.

(Mrs. John) Frances MacMillan Ferguson.
Chairman.

* * * *

RELIGIOUS PRIVILEGES FOR THE BLIND

The work of this Committee for the past year has been very satisfactory and encouraging.

Last June the Chairman was sent to the Biennial Convention of the National Association of Workers for the Blind which met at Hudson, Ohio. Much helpful information was gotten and report of the work of this Committee was enthusiastically received. It was the first time in the twenty-two years of its existence that any religious work had been presented to the Association.

We are rejoiced to announce that our first Braille book, Dr. George Matheson's *Day Unto Day,* has been published and the hundred copies were placed before they were off the press. Many appreciative letters have been received from the blind and workers among the blind and we are now considering getting out another edition.

The American Tract Society has kindly offered to coöperate with us on a 50-50 basis and we hope in the near future to publish other books. This, of course, will depend largely upon the generosity of individuals and boards interested in this work.

On Thanksgiving Day, Miss Lydia Hayes, the blind member of the Committee, told of the work we are trying to do at a union meeting of all the churches in Nutley, N. J., and later Miss Hayes was presented with somewhat over one hundred dollars for our work.

As has been the case all along, so it is now. We need funds with which to carry on the work. We desire to commend this work to you and ask that you pray for and contribute to it, if possible.

Recommendations

1. That each delegate lay this work on his heart and endeavor as far as possible to give some assistance.
2. That members of the boards endeavor to interest friends and congregations in placing radio sets in the homes of the blind who may be near, and
3. That all delegates who know of work which is being done for blind in their neighborhood, will write the Councils so the Committee may have a better knowledge of the field in which we are trying to work.

IRENE HAISLIP,
Chairman.

CHURCH BUILDING

During the year 1925 the enormous sum of six billions of dollars was expended in the United States for erection of new buildings. It was the greatest building year in our history. Figures gathered in thirty-six states indicate that it was general and widespread. All this was accomplished in spite of high costs. All over our land it was quite common to see churches, schools, homes, business buildings and offices in course of erection throughout the entire year. The end is not yet. The year, 1926, promises to equal, if not to exceed it. In view of this, it is well to devote some of our time to consideration of Church Building.

It is very evident that because of the complexity of the annual programs of the Councils, Church Building must yield to the consideration of the numerous activities that deal more directly with human life. This is natural. Bricks, stone and cement are so inanimate to the many, while to the few only, are these material things endowed and pulsating with life in its most animated form. To them, every brick and every stone speaks loudly and deeply of the things of God. The Church Building inspires, instructs and improves mankind. It is not transitory. It stands for ages, forever expressing our ideas of God and inspiring multitudes to worshipful reverence. How important it is then that every architectural line or appointment should lend itself in every way to the full de-

perity. But today the Jew is ill at ease. He is less sure of his position. In certain quarters he has encountered suspicion and ill will. A definite anti-semitic propaganda has singled Jews out as an undesirable element in the life of the nation. The present quota immigration law is interpreted as an action especially directed against them. As a consequence the Jew has been put on the defensive. He is eager to prove his patriotism and the greatness of Jewish contributions to America. He is ready to coöperate in every movement calculated to create good will and a better understanding with his neighbors. It is surely the duty of the Christian Church at this time to rebuke intolerance and express to the Jews our desire to share with them every liberty and privilege which we ourselves enjoy.

Another matter of grave concern to Jewish leaders is the revolt of the people against traditional Judaism. The conception that the Torah as given at Sinai, orally and in writing, with all its minutiae as developed in the Talmud, is complete and unalterable and binding on all ages, is no longer taken seriously by the Jewish masses. They are neglecting the synagogue and are looking elsewhere,—in socialism or in some modern cult, for spiritual satisfaction. To meet this situation Jewish leaders are displaying feverish activity. Organizations and institutions of all sorts,—mainly patterned after those of Christians,—are being multiplied to stay the drift and develop larger loyalty. The appeals, however, are racial rather than religious. Zionism is emphasized as a means of uniting the divergent elements of Judaism. Jewish education has received increased attention. The Reform Movement is earnestly seeking to bring the Mosaic ceremonials into accord with modern life and thought.

Among changes to be noted in modern Jewish attitudes is the place now being given to Jesus. For centuries His name was never mentioned in the Ghetto. If learned rabbis had occasion to refer to Him, He was designated as "That Man," or "The Nazarene," or "The Crucified One." For centuries the only account of His life circulated in the Ghetto was a scurrilous and blasphemous production called the *Toledoth Yeshu*. But there are today signs of a change. Though official orthodox Judaism is as hostile to Jesus as ever, in other quarters there is a disposition to claim Him as one of the great men of their race. Such books as Joseph Jacobs' *Jesus as Others Saw Him*, and E. G. Enelows' *A Jewish View of Jesus* hold this position. Quite recently there was published in Jerusalem in Hebrew a comprehensive biography, *Jesus of*

Nazareth, by an eminent Jewish scholar, Dr. Joseph Klausner, of the University of Jerusalem. This book has carried the name of Jesus into every Ghetto of the world. Last month a well known New York rabbi, reviewing Dr. Klausner's book, declared that Jews must accept the historicity of Jesus and follow His teaching. And while this utterance stirred up to vehemence the wrath of the orthodox element in the city, the discussion that followed indicated that a very large number of Jews go as far or further than the rabbi in their appreciation of Jesus. This change of attitude is due to many causes, but mainly to contacts with Christian men and women, the influence of consecrated Christian workers, the circulation of the New Testament and other Christian literature, occasional visits to churches, and the influence of Christian messages over the radio.

Another factor which has added greatly to the problems with which Jewish leaders have to deal is the wide distribution of their people. Every state and territory has its Jewish population. Jews are found in every city, in most towns and villages, and in the open country. Even in cities with a large Jewish population the majority do not live in Ghettos, but in American residential neighborhoods. For the first time in their history Jews in large numbers live in proximity to Christian Churches and are in contact with evangelical Christianity. This unique situation is bringing about two noteworthy results: First, numbers of Jews are losing their anti-Christian prejudices. In many communities, especially those in which there is no synagogue, they occasionally attend Christian churches and frequently send their children to Sunday school. Another result of free Jewish and Gentile contacts is a marked increase in the number of intermarriages. While occasionally a Gentile wife enters the synagogue with her Jewish husband, in the great majority of cases intermarriage means loss to Judaism. Even where connection with the church is merely nominal, the children are almost invariably brought up as Christians. To meet these conditions Jewish leaders are seeking to keep closer contact with Jews in scattered communities, and a very definite propaganda against intermarriage is in progress.

While the conditions indicated are in some respects peculiar to America, corresponding changes have been taking place elsewhere, especially in Eastern and Central Europe. Of particular significance is the movement toward Christianity in various European Jewish communities. In his annual report to the General Assembly of the United Free Church of Scotland, Rev. J. Macdonald Webster, D. D., Secretary for Jewish work,

whom we welcome at this meeting of the Councils, presented some interesting facts which deserve repetition here for our information and encouragement.

In the city of Vienna, during the past seven years, many thousands of Jews have entered the Christian Church, the most notable conversion being that of Hans Herzl, son of the founder of modern Zionism. In the territory of the old undivided Hungary a Jewish authority estimates that since 1918 no fewer than 97,000 Jews have professed conversion to Christianity. In Budapest alone, during the past seven years, over 2,500 Jewish converts were added to the Presbyterian Church and half as many more to other Protestant communions. In certain cities in Ukrainia, Jewish converts have been so numerous that whole congregations have been formed of Hebrew Christians.

Such information, coupled with what is taking place in this country today, cannot but impress us with the unparalleled opportunity which we are facing of interpreting Christianity in a vital way to the Jews. The situation constitutes a veritable call of God. If American Christians will but heed this call and bring to this challenging task their resources of prayer, gifts, and consecrated personality, a work may be done for Jews in this new land so far removed from the scene of their ancient wrongs, far exceeding anything which has been attempted in any preceding generation.

Several denominations represented in the Councils have already made work for the Jews an integral part of their missionary program. Other denominations have a growing conviction that the time has come for them to accept some responsibility for a Christian ministry to the race of Jesus, but hesitate to employ the traditional methods of approach. Fortunately, here in America, Providence has placed within our reach a means of winning the Jews, than which there can be none more satisfactory or more worth while. The fact that thousands of Christian churches have Jews living within their bounds suggests at once the possibility of including these Jews in their ministry. That this ministry is both practicable and effective has already been demonstrated. Some churches which have taken up this truly Apostolic program have received into their membership thirty or more Jews. The possibilities of this service are incalculable. If every church in America having Jews in its parish could be definitely enlisted in a kindly, sympathetic, and intelligent ministry to its Jewish neighbors, the aggregate of such service would immeasurably exceed anything that has hitherto been attempted. This program calls for no vast expenditures of money. It requires no additional

buildings and little, if any, additional equipment. In some congested communities, one or more trained workers might be desirable, but in the average church this is unnecessary. What *is* needed is an understanding of the Jewish people, large sympathy, and a sincere desire to win them to a true and adequate knowledge of Christ and His Gospel.

Recommendations

In view of the present situation, and the need and urgency of a Christian ministry to the Jews, your Committee on Hebrews would recommend that the denominations represented in the Councils be urged:

1. To place themselves on record as opposed to anti-semitism in every form, and as in full sympathy with every effort to promote good will and a better understanding between Jew and Gentile.
2. To encourage every church having Jews in its community to show a friendly interest and interpret the Christian Gospel to them in terms of sympathy and kindness.

J. S. CONNING,
Chairman.

* * * *

INDIAN MISSIONS

Every year settles previously contested interests and brings into prominence new concerns of the Indians of our country. The Bursum bill, involving the lands and titles of the Pueblo dwellers and white settlers in New Mexico, was to the front a short time ago. Now a Government Commission is working out an equitable adjustment of conflicting claims and in the course of five years probably final adjudication of these interests will be attained. The agitation prevented a serious neglect and injury to the rights of the Pueblos, which the Bursum bill would have involved. Citizenship for the Red Men has long been a debated question, and the signing in July, 1924, by President Coolidge of the Act of Congress conferring this status on all Indians born within the United States, closed this contention. The bill provides protection for property interests and wardship of members of primitive tribes and individuals, while it removes the great injustice of withholding this right and privilege from these native Americans.

The use that the Red Men will make of this boon, and their preparation for suffrage involve problems of additional education and their competency in administering their own affairs.

The relation of the Indians to the states in which they live has attained new prominence within the last few months. The Secretary of the Interior, in his report submitted to Congress, has surprisingly advocated much larger responsibility of the states instead of Federal control of Indian affairs; and appears

to be prepared to welcome the taking over of the educational and health service for the Red Men by the states. Many friends of the Indians will regard this as inadvisable in view of the graft and the local indifference or injustice which the white man has evidenced in the past and during the "Century of Dishonor."

In October, the Supreme Court of the United States rendered a decision sustaining authority of the New York State courts to pass upon the property rights of Indian citizens. For a long time the political status of Indians of this state had been undefined and a subject of much controversy, the claim being made that they were "free and independent nations enjoying treaty obligations with the Federal government."

The closing of the Chemawa School near Salem, Oregon, to any further registration of Indian children from Alaska should be made a live issue by a plea for the continuance of these bright and promising Alaskans in this very excellent institution. Nearly one-half of the enrollment is from Alaska. The Tutuilla day school on the Uma reservation, near Pendleton, Oregon, has been closed because of a departmental ruling that there must be an attendance of at least eight children. Due to a temporary condition, the number was reduced this year and forthwith, the Washington authorities ordered it closed. The boarding school for the same tribe, registering from ninety to one hundred pupils, was closed last year on the ground of economy. There is something wrong in administrative red-tape and arbitrary rulings when Indians desirous of reservation schools are treated in this way by Federal authorities.

The constant complaints by Indians, and by organizations such as the Indian Defence Society, of bureaucracy in the Federal Indian service have reached their height this year. The slogan, "Let my people go," which the late Dr. Carlos Montezuma long uttered, has been taken up by a monthly publication called *Bureaucracy* which reproaches the Indian Office with mal-administration and enslavement of the Red Men of our country. A long list of neglects and abuses charged against the Commissioner and Indian field service makes a formidable indictment. Many of these charges appear to be unwarranted or extreme, and among the 5,000 employees of this branch of the government, there are many devoted, unselfish and capable men and women who deserve appreciation and highest praise rather than the censure and condemnation which have been indiscriminately vented upon them. There have been, however, protection of corrupt and incapable employees in the

field and a most inadequate and faulty inspection service in Indian affairs.

The physical ailment, which afflicts Indians of all tribes, and which is receiving anew the systematic care of the Federal Bureau and its medical staff, is trachoma, the dread eye disease, involving granular lids, impaired sight and resultant blindness. The government and mission schools, hospitals and field workers are enlisted in a vigorous campaign to prevent and to cure this evil. Our ports of entry have long been closed to immigrants afflicted with trachoma, but upon native Americans there have been comparatively no restrictions, and the infection has been wide-spread. Dr. F. I. Proctor of Massachusetts has been rendering a most valuable and expert service without charge to the Government or mission boards, in scientific and specialized investigation and treatment of trachoma in the Indian country.

The drug evil, peyote and its attendant "mescal worship," afflicts many tribes; and this cult, since having been incorporated as a church or religious sect, continues its propaganda of exploiting Indians who are ignorant of the injurious effects and degradations attendant upon this habit. Four states have forbidden the importation or sale of peyote, a species of cactus growing in Texas and Mexico scientifically designated anhylonium, and most of the churches, Protestant and Roman Catholic, have strongly condemned its use. Dr. Harvey W. Wiley, the eminent medical and pure food expert, has renewed his testimony as to its extremely deleterious effects which his scientific investigation and experimentation revealed.

The progress in reaching the Indians with the Gospel is of supreme concern, and is the cause of both gratification and of serious reflection. At times the work seems to move very slowly, even though whole tribes have been led from primitive pagan conditions into Christian faith within one or two generations. The prayer, "Lord, increase our faith," is ever needed, for there are difficult features of this task, which make zeal and expectation lag behind opportunity and need. The total number of missionaries seems sufficient and the appropriations generous for Protestant service to Indians in the United States, and yet there are thousands of Indians without a knowledge of the revealed truth. Recent advancement made by the evangelical churches shows no great awakenings or large accessions to membership. In the large government boarding schools the last few years have evidenced decided improvement in Protestant service. District conventions and camp-meetings of Indians and their friends have been increasing with marked interest and an interdenominational regional confer-

ence in Oklahoma with coöperation from our Councils is a forward move of this year.

The use of tribal, treaty and government funds for the support of sectarian contract schools is the great subject of contest and agitation this year. The Councils at their last joint annual session in Atlantic City decided to renew the protest against this usage, and to appeal to the office of Indian Affairs for an abandonment of this administrative policy. Extended correspondence and conferences with the Department of the Interior have been conducted and the matter will now be taken to Congress especially in respect to the Sioux Indian fund which year after year is made available by the extension of a treaty which expired fifteen years ago. This is an un-American procedure, contrary to the principle of separation of Church and State in our government. Protestantism agreed over thirty years ago to withdraw from entering into such contracts. The Bureau of Roman Catholic Indian Missions received $207,000 during the past year for the education of pupils in its sectarian schools, besides benefits for a number of schools covered in to the Federal service. Two Protestant schools also still receive aid, without the exacting of Civil Service requirements for teachers, or the exclusion of sectarian instruction from the school rooms. This issue should now be fought out with the confidence that it will not be finally settled until it is settled right.

The Committee has collated facts and figures regarding religious instruction in Government boarding schools.

1. We record our gratification that of the 49 Government Indian schools reporting, 33 stated that religious leaders were receiving coöperation, encouragement, appreciation and good will in their work, from the superintendent and principal. In several of these cases not only are the superintendent and principal coöperating, but they are enthusiastic in the help which they give. Of the 16 other schools 11 fail to answer the question, and your Committee is taking steps to secure an answer. Only one school reported the superintendent and principal as actively not coöperating. In the other cases, coöperation was partial or questionable or, at least, not up to what it might be. In the light of these returns your Committee feels very strongly that the Government officers with whom religious workers come in contact, should be heartily commended for the fine spirit of coöperation which they have shown toward religious programs in their respective institutions.

2. Of the 49 schools reporting, only 16 specified some need which the Council could assist in. Of these 16, 8 were concerned with equipment, principally books, especially hymnals

and Bibles, and lantern slides. Your Committee feels that the predominance of requests for equipment of this nature indicates a neglect both on the part of the Government and of the religious bodies at work in various fields, and offers the Committee an admirable opportunity to labor towards the remedying of this situation.

3. Your Committee feels that a great service could be rendered the whole cause of religious instruction among Indians if the Annual Report would give information as to schools which are now without Religious Work Directors, but should have them.

Recommendations

The protest of the Councils against the continuance of sectarian contract Indian schools is herewith renewed, and the Committee on Indian Missions is instructed especially to appeal to the Congress of the United States to discontinue the extension from year to year of a part of the Sioux Indian treaty which expired fifteen years ago. The Committee also would urge the closing without delay of the Anadarko, Oklahoma, boarding school.*

The gleaning of results of extensive surveys and publicity material such as contained in *The Red Man in the United States* prepared by Rev. G. Elmer E. Lindquist, should have the especial care of the Indian Committee and of denominational boards. Evangelism of all Indian tribes of our land, division of fields and comity among denominations and more intensive mission service in community work, religious education, Sunday school organization, and medical effort, constitute a systematic plan and program for Protestant accomplishment.

A forward move is recommended in providing pastoral oversight and religious instruction in all Government Indian schools, where there is evident neglect at present, as indicated by recent reports collated by your Committee from Indian boarding schools of the whole country.

THOMAS C. MOFFETT,
Chairman.

* * * *

LITERATURE AND PUBLICITY

At the National Missions Conference held in Dayton, Ohio, March 14-16, 1925, the experiment was successfully made of bringing together a representative number of national home mission workers, experts in city and rural fields, to discuss with groups from churches and social agencies in Dayton and immediate vicinity some of the questions most vital to Dayton, with the central theme *How to Live the Full Christian Life in the Average American Community* as the vitalizing thought for each session. The Conference was opened Saturday evening, March 14, with separate banquets for men and women. Speakers for those sessions urged the necessity of adapting the home mission program and spirit to the demands of the hour.

*See action cited in footnote on page 88.

Sunday, March 15, was made memorable by reason of the fact that in 72 churches 42 home mission secretaries and workers representing national home mission and church extension societies and 30 local speakers assisted in conducting services in which Home Missions was the general theme. The largest service during the day was held in the auditorium maintained by the National Cash Register Company, known as the N. C. R. Schoolhouse. This meeting was addressed by Dr. Charles Stelzle, organizer of the Labor Temple, New York City.

A total of 105 home mission addresses were delivered during the conference. In addition to its other educational features, the people of Dayton were given a new conception of the coöperative spirit of the various national church boards as expressed by the work of the Home Missions Council and Council of Women for Home Missions, under whose joint auspices the conference was made possible. All local arrangements were made by the Dayton Council of Churches, Rev. Irvin E. Deer, executive secretary. In writing to the various church boards that coöperated in sending their workers to the conference and to the two Councils, Mr. Deer said: "The Dayton Council of Churches wishes to express to you a most hearty word of appreciation and thanks for the splendid manner in which you helped make the National Missions Council a success, bringing to our city and community such a breadth of vision and depth of inspiration. Without doubt our churches will be stimulated in the great task of doing more in the crusade to make America fully Christian. Our comity work will be greatly strengthened and given a strong impetus. One direct result of the conference was the enlistment of 100 volunteer social workers from the churches to accept assignments from the local civic agencies for relief and reform."

Another prominent leader says, "The conference has wonderfully enlarged my conception of the scope and importance of Home Missions."

This was the aim of the Conference. The enlarged vision and imperative demand for united and constructive action is the need of the hour if America is to become Christian.

The program in detail follows.

Coe Hayne,
Chairman.

NATIONAL MISSIONS CONFERENCE
Dayton, Ohio, March 14-16, 1925

SATURDAY

2.15 Inspection tour of equipment for certain types of Christian and Social Work.

6.15 Dinner for men—Central Reformed Church.
Speakers:
Dr. Frank A. Smith, New York, "The Broad Scope of the Home Mission Task."
Dr. Edgar S. Rothrock, Cleveland, "Community Implications of the Task."
Dr. Chas. E. Vermilya, New York, "The Work of the Home Missions Council Defined."
Mrs. John Ferguson, New York, "Women and Home Missions."

6.15 Dinner for women—First Lutheran Church.
Speakers:
Mrs. John Ferguson, New York, "Work of Women in Home Missions."
Miss Florence E. Quinlan, New York, "The Council of Women for Home Missions—What It Is and Does."
Mrs. D. E. Waid, New York, "Interracial Relations."
Dr. Chas. E. Vermilya, New York, "Let Us Get Together."
Miss Laura H. Parker, New York, Stereopticon, "Farm and Cannery Migrants."

SUNDAY

HOME MISSIONS DAY IN DAYTON

10.30 Morning Worship. Visiting Speakers assigned to Churches.

2.30 N. C. R. Schoolhouse—General Mass Meeting.
Presiding Officer, Hon. J. M. Switzer, President Dayton Council of Churches.
Devotions led by Mrs. John Ferguson, President, Council of Women for Home Missions.
Speaker, Charles Stelzle, New York, "Causes and Cure of Unrest."
Special musical program by Otterbein College Glee Club.

7.30 Evening Worship. Visiting Speakers assigned to Churches.

MONDAY

Y. W. C. A. Auditorium—Dayton Ministerial Association Coöperating
Presiding Officer, Dr. Charles E. Schaeffer, Philadelphia.

9.30 Devotions led by Dr. C. L. Zerbaugh, Columbus.

9.45 Address by Dr. H. C. Gleiss, Detroit, "The Churches and City Planning."

10.15 Discussion.

11.00 "Working Together," Miss Florence E. Quinlan, New York, Executive Secretary, Council of Women for Home Missions.

11.30 "Ellis Island Has Come to Dayton," Rev. Robert Lau, D. D., New York.

12.00 Luncheon under the auspices of the Twenty-Four-Hour-a-Day Club, Y. M. C. A.
Address, Dr. Chas. E. Vermilya, "The Next Step in Denominational Coöperation."

Presiding Officer, Rev. C. M. McConnell, Chicago.

1.45 Devotions led by Dr. W. L. Bretz, Columbus, Evangelical Synod of North America.

2.00 Address, Dr. J. B. Hawk, Cincinnati, "The Church and Other Community Social Agencies."

2.30 Discussion, "The Church and the Social Agency Working Together on Problems of Dependency and Delinquency."
H. D. Wehrly, Director Community Chest Association.
Miss Emma L. King, Secretary Dayton Associated Charities.
Miss Helen M. Currier, Dayton Research Association.
Miss Eliza P. Hall, Dayton Red Cross.

3.00 Open Discussion.

3.30 Address, Mrs. D. E. Waid, New York, "Racial Attitudes."

4.00 Discussion opened by Garfield McNeill, New York.

Special Mass Meeting—Y. M. C. A. Auditorium

2.45 Presiding Officer, Rev. Purd E. Deitz, Dayton.
This meeting for High School students addressed by Mr. Russell DeLong on "The Challenge of Christ to Youth Today," and Miss Laura H. Parker on "Youth Filling the Gap."

7.30 Final meeting, First Lutheran Church. Dr. William Hiram Foulkes, pastor of Old Stone Church, Cleveland, address, "The Church Empowered for Its Mighty Task."

* * * *

MIGRANT GROUPS

A meeting of your joint Committee on migrant groups was called last April for the purpose of determining what should constitute the activities of the Committee for the year. Only six representatives of the twenty-two members were present, but those loyal few discussed the migrant situation as far as they were acquainted with it. It was determined that in view of the limited budget of the two Councils our main effort should be investigational and educational. The different types of migrant workers were listed as follows: loggers and lumber jacks, grain harvest hands, cannery employees, fruit and truck harvesters, construction gangs, sugar beet workers, fishermen, boatmen, soldiers and sailors. By action, the Committee communicated with all mission boards and societies affiliated with the two Councils asking for a statement of any work they are doing as a board or society among those migrant types, the names and fields of their missionaries and funds contributed to this work. Better than 50 per cent of the boards and societies responded to this request, of which number four denominational boards and one women's society reported definite work as a denomination, and nine women's societies reported coöperation in work done through the Council of Women for Home Missions. The Committee then communicated with missionaries whose names were sent in and the responses were extremely enlightening and challenging. It is very evident that the needs of these groups are far from being adequately cared

for and that most denominations, because of the press of other work, have been forced to neglect this very important field.

Another circular letter of inquiry was sent to Agricultural Extension Departments of State Colleges and Universities of all the states and to the Department of Labor or its equivalent in each state of the Union. Through information, records, literature and references in these replies, of which there was a high proportion of response, many of the Migrant Groups were located, living and working conditions learned, and social and religious needs determined to a degree. Some of these facts are included in this report, but more detailed information can be secured from files in the offices of the two Councils. This study did not include an analysis of the work done by the Council of Women for Home Missions because that work is well cared for through the efficient direction of the women. The chief aim of the Committee was to determine what can and ought to be done for the Migrant Groups not now being adequately served in a spiritual way.

1. *Loggers and Lumberjacks.* By a study of the 1920 census figures, it was discovered that the states in which the lumber industry is of greatest importance are Washington, Oregon, Idaho, Maine, New Hampshire, Minnesota, Michigan, and Wisconsin, reporting workers in the lumber industry ranging from 4701 in New Hampshire to 24,371 in Washington. This group comprised 5 per cent of the gainfully employed males in Washington; 4.8 per cent in Maine; 3.8 per cent each in Oregon and Idaho; 3.3 per cent in New Hampshire; 1.9 per cent in Minnesota; 1.8 per cent in Florida; 1.7 per cent in Wisconsin; 1.5 per cent in Louisiana; and 1.3 per cent in Michigan. These figures have greater significance when contrasted with the record of .6 per cent for the entire United States. Nineteen states in all employ more than 4,000 workers each in this industry and present a challenge to the churches in a greater or less degree.

In the Washington-Oregon-Idaho region, the Presbyterian Church, U. S. A., is supporting eleven workers among the lumberjacks; the Christian Church one; and the Methodist Episcopal Church about half a dozen, although this latter board has not yet given the Committee detailed information of their migrant work. In this region, because of the I. W. W. and other radical agencies, it has not been possible for the lumber companies successfully to serve the social needs of their workers, although some few attempts were made. The workers are less suspicious of the churches, and the companies are depending most upon them to supply the social and spiritual needs of these men. The Loyal Legion of Loggers and Lum-

bermen, a coöperative organization, is attempting to serve the men socially and intellectually in limited areas.

The need of social and religious services, according to reports, is very great in Minnesota, Wisconsin, Michigan, New Hampshire and Maine, but the church boards are doing little or nothing for loggers in these areas, and local churches are not doing much more. In Maine the Great Northern Paper Company maintains a welfare department and employs a full-time social worker in certain camps. This is the only company in the state that is thus serving its workers, and they report a great need in their own camps for additional spiritual service from the churches. The Crossett Lumber Company in Arkansas supports a Y. M. C. A. to the extent of $7,000 in its main logging camp, and maintains a welfare department in the mill town at a cost of $40,000 annually. In 1923, California reported from 10,000 to 15,000 workers employed in the lumber industry.

From reports of missionaries and others in close touch with men in the logging fields, it appears that all effective religious work must be of the sky-pilot or missionary type, that the population of these camps is too unstable and changing successfully to place permanent churches. The field remains largely unserved and the few missionaries now engaged among lumberjacks are forced to cover too large areas to do most effective work. Thousands of camps remain untouched by any messenger of Christ, but the agencies of moral destruction are everywhere surrounding them. Dr. White, Presbyterian sky-pilot, reports the need of interdenominational missions in the cities of Seattle, Everett, and Bellingham, Washington; to provide clean and decent quarters for the lumberjacks when they come to town; to furnish them with reading and writing materials, recreation and rest; to counteract the influences of agencies constantly robbing the men of their money and any moral restraints they may have.

2. *Grain Harvesters.* The wheat belt is Texas, Oklahoma, Kansas, Nebraska, South Dakota, and Canada. Thousands of harvest hands follow the harvest from South to North. Oklahoma, during a normal year, employs from 12,000 to 15,000 of these transient hands for three weeks; Kansas from 20,000 to 30,000; Nebraska somewhat less than Kansas; and in North Dakota and South Dakota the demand again increases. In North Dakota and South Dakota, the Department of Agricultural Extension is trying to introduce diversified farming with permanent employment, as a remedy for the migrant problems. Some migrant wheat harvesters are reported in Missouri also. Iowa's chief interest in this group of

society lies in the fact that Sioux City is the second great gateway through which these workers pass to enter the harvest fields of the North. Kansas City, Missouri, is the first and most important gateway. Government and private agencies are at work to place these men where needed and to avoid congestion and delay in the cities.

These migrant workers come from all walks of life, are of all nationalities and conditions of society, and come from every state in the Union. An analysis of 3,509 workers who passed through the Sioux City office in the summer of 1922, showed there were men from every state except Delaware; 43.9 per cent were farmers or farm hands; 12.4 per cent common laborers; 6.5 per cent college students; and the remaining 27.2 per cent came from 133 different occupations; 55 per cent were under 30 years of age, with the largest age group at 24 years; 11 per cent were serving as harvest hands for the first time and 57 per cent had served in this capacity for five years or less; 43 per cent had followed the harvest for more than five seasons and 19 per cent, more than ten seasons.

Workers are cared for in bunk houses, barns and homes; work hard and late hours; want little but work, meals, rest, and wages; are not much interested in social life and religion. Opinion has it that the remedy is so to stabilize and diversify agriculture that this large Migrant Group will not be necessary. Agricultural Extension Departments in the wheat belt are giving instruction in this matter. Local churches and agencies should serve these groups. General welfare agencies which tried to follow the harvesters have not proved generally successful. This needs further investigation, however.

3. *Cannery Hands, Fruit and Truck Harvesters.* These workers are here grouped together because they are often the same workers, first harvesting the fruit and truck and then working in the canning factories. According to the United States Census report of 1920, in September of 1919, there were employed in canning establishments of this country, 198,147 workers, more than half of whom were female workers. In March of the same year, only 35,692 hands were engaged by these establishments, at which time the males far outnumbered the females. The differential of 162,000 workers represents pretty well the part-time workers engaged in this industry, most of whom are brought from cities and states not in the immediate locality of the industry, and are therefore Migrant Workers during the active season. This does not take into account the many more thousands of workers who harvest these crops and other fruit and vegetable crops; unfortunately the census figures do not assist in determining

their number, but reports show that they are several times greater in numbers than the cannery hands. Some interesting information is found in the following table:

CANNERY HANDS, FRUIT AND TRUCK HARVESTERS

Canning and Preserving Industry—U. S. Census—Report 1920
DATA OF 1919

State	No. of Estab.	WAGE EARNERS					Months of greatest Employment	Months Female Higher Than Male	Estab. with 6 to 20 Earners	Estab. with over 20 Earners	Estab. With Over 250 Earners
		Average	High *		Low *						
U. S.	4280	89,923	S	198,047	Mc	35,692	Jul.-Oct.	Jl.-O.			
Cal.	444	24,283	Au	51,317	Mc	7,747	Jul.-Oct.	Jn.-S.	101	224	16
N. Y.	637	7,656	S	14,264	Mc	3,337	Jul.-Oct.	Au.-No.	91	98	2
Md.	460	8,023	S	27,225	Ja	1,638	Jn.-Au.-O	Ma.-Jl. Sep.-No.	199	98	1
N. J.	97	3,232	S	5,710	Ap	1,608	Au.-Nov.		36	21	1
Pa.	94	3,010	S	4,851	Ma	2,157	Jul.-Oct.	Jl.-Au.	37	19	1
Ill.	132	3,680	S	7,688	F	2,357	Jn.-Au.-O.		35	40	2
Ind.	166	4,170	S	11,828	Mc	1,569	Au.-Nov.		78	44	2
Wash.	127	3,394	S	6,161	F	1,239	Au.-Nov.		46	43	2
Me.	217	3,846	S	10,799	F	981	Jul.-Oct.	Nov.	73	61	
Wis.	129	2,909	Jl	11,153	Mc	861	Jn.-Sep.		45	62	
Ohio	124	2,951	S	6,773	F	1,458	Jn.-Au.-O.	O.-Dec.	50	29	2
Mich.	96	2,592	Jl	5,641	Mc	762	Jn.-Sep.	Jn.-O.	22	34	
Va.	498	2,123	S	7,594	Jan	145	Au.-Nov.	Jn., F. Au.-No.	79	13	
Del.			S	4,740	Mc	278	Jn.-Au.-O.		42	13	
Ia.			S	5,777	F	554	Au.-Nov.		30	29	
Mo.			S	4,144	F	305	Au.-Oct.		48	8	
Ore.			S	4,676	Mc	571	Jul.-Oct.	Jn.-Oct.	33	32	

* The letters appearing in these two columns indicate the month when the high or low figures were reached.

This table presents an interesting study of the location of the canning industry, the period of its greatest activity, the approximate number of migrant workers needed, and the importance of female labor in this industry. Space does not permit further comment, but it is hoped that the readers of this report will study the data closely and will find much information of value to them in whatever plans they may have to help these needy folks.

This type of migrant differs greatly from previously noted groups because it includes whole families in their migrations. Women and children assist in this important work and therein lies much of the danger. Families are quartered in small,

one-room shacks with inadequate light and sanitary precautions. Privacy is impossible and often comfort is not easily secured. These families are social outcasts from most forms of recreation and entertainment in the community where they labor, and churches and other local service agencies largely neglect this group. Children are taken from school early in the Spring and return late in the Fall. Most children of migrant families are retarded in education. Child Labor laws are often violated in employing these children in harvesting fruit and truck crops. Dr. Keller of the New Jersey Agricultural Experiment Station says: "I have found very often the communities are a social menace to the casual labor rather than the other way 'round. I mean the community treats these people as they treat disease, they isolate them. If the labor class becomes a social menace it is often a result of poor treatment rather than a cause of their being casual." Dr. Folsom of the U. S. Bureau of Agricultural Economics, who has made wide studies of this type of Migrant throughout the United States, makes the following comments in his communications to the Committee, and in his setting forth a study of the migrant workers in the New Jersey truck areas:

"The social and religious needs of these people are bound up with their economic needs. All should be taken into consideration in such work as you plan.

"Difficulties in establishing contacts:

(a) Short stay in community.
(b) Local lack of interest in them except as laborers.
(c) Their nationality.
(d) Difference in religious and social training and standards.
(e) Isolation in small groups on small farms.
(f) Habit of working all members of family early and late.
(g) Local situations.

"Would it not be easiest to arouse public interest of the *locality* in work for the children, and also easiest to establish contact with the migrants by showing an interest in their little ones? Children ought to prove excellent first sources of contact. Often the children of the camp are left to themselves while those older are working. Organized play and kindergarten might be good methods for starting; possibly elementary school work could be accomplished."

The work of the Council of Women for Home Missions has proved this approach to be very successful and popular.

4. *Sugar Beet Workers.* The following states reported increased importance of the sugar beet industry in which many migrant families, mostly Mexican, are employed during the summer and autumn months: Idaho, Michigan, Ohio, South Dakota, Iowa, Colorado, North Dakota, Wyoming, Kansas, Wisconsin. Many bulletins of studies made of these workers are in the hands of the Committee, but time did not allow an

analysis of this information. This phase of the work must be left for future study.

5. *Soldiers and Sailors.* No close study was possible of this group. Several denominations are supplying chaplains for the Army and Navy, and camp pastors. The Protestant Episcopal Church in 1844 organized the Seamen's Church Institute which is operating in sixteen cities in the United States, and the Philippine Islands. Much more ought to be done, but this Committee is not in a position now to recommend what could be done by these Councils.

6. *Miscellaneous.* Other fragmentary reports came in concerning cotton harvesters, fishers, boatmen, oil field workers, irrigation gangs, railroad construction gangs, corn harvesters, tobacco harvesters, etc., but time did not permit a closer study of these reports. This also must be put off for a future date.

As you will see, this study of all Migrant Groups was at best superficial and fragmentary. However, a large amount of helpful literature has been gotten which ought to be studied, and a great many references have been made which ought to be followed up.

Recommendations

1. That this study be continued for another year, either through the continuation of the present Committee, or by assigning it to some responsible sub-committee of another committee.
2. That these Councils urge the State Councils affiliated with these bodies to make a thorough study of needs of Migrant Groups within their own states, with a view to rendering such interdenominational assistance as seems wise and feasible.
3. That these Councils commend Migrant Groups to State Colleges and Universities in selected areas, as a worth while basis for research and study toward graduate credit.
4. That the affiliated Boards and Societies be urged to coöperate with this Committee or its successor in completing the study by giving such information as asked for.

RALPH S. ADAMS,
Chairman.

* * * *

NEW AMERICANS

Significant progress by Home Mission boards has been made in the past year in enlarged service to our foreign-born neighbors, the New Americans. Most of the boards have departments or specialists for the promotion of church work among immigrants—Christian service and evangelism.

Collectively, the boards, through the Committee on New Americans of the two Councils, have carried on the work of

the Bureau of Reference for Migrating People: the welcoming of strangers—newly-arrived immigrants,—following them to their destination, and putting them in touch with Christian American friends and churches of their choice. This is the chief activity of the Committee and the report will consist mainly of this. Of course, the opportunity given in committee meetings for interchange of ideas is of great value to all participating boards, and there are several definite projects of importance planned for next year.

Bureau of Reference for Migrating People

How the Councils Have Made It Possible for Local Churches To Welcome Strangers

The growth of the Bureau during the last six months has been extraordinary; for the past year it has increased over one hundred per cent. A publication of the Councils, *Welcoming Strangers,* a leaflet just off the press, tells the human side of the work. It defines the Bureau as "a chain of contacts which reaches from the smallest church in the old country across intervening oceans into the new homeland, providing a welcome for the newcomer to the church of his choice in the community where he proposes to locate."

The organization of the Bureau is comparatively simple. It involves a part-time worker at Ellis Island and secretaries in the offices in New York. In addition, it involves coöperation of pastors to whom names of Protestant immigrants are sent, as well as church federations and church officials in every state in the Union. Their coöperation is vital as they are the ones who are informed by mail of the arrival of the "stranger" and asked to serve him by personal visitation in providing a welcome and a fellowship in the local church.

During the year, the number of coöperating chaplains and port secretaries of other agencies in Europe have been increased and the bonds of working relationships in interchange of names have been strengthened. Our international program to increase the number of contacts in Europe moves slowly and with great difficulty. One-third of the number of names now received for distribution by the Bureau comes direct from Europe as advance notices of immigration.

In 1925 there has been a steady growth, month by month, in the number of cases referred by the Bureau. For the year 1924, there were referred 5,184 cases. In 1925 the total number was 11,098, or a doubling of the number of cases handled. Thirty-two nationalities were involved and names were sent to twelve religious denominations. Our responsibility as Protestants is great since, according to government immigration

figures for the current year, 73 per cent of the present immigration comes from predominantly Protestant countries in Europe.

The following classifications show scope and growth:

Growth of Work

	1924	1925	Increase
Total cases referred to churches	5,184	11,098	112%

	1924	1925
January	129	450
February	719	386
March	524	862
April	369	1,262
May	365	975
June	331	902
July	117	563
August	259	707
September	524	1,040
October	953	1,206
November	526	1,420
December	468	1,325
	5,184	11,098

Classification by Nationality Served

Nationalities involved 32

Armenian	Danish	Greek	Norwegian	Spanish
Austrian	Dutch	Hungarian	Persian	Swedish
Belgian	Esthonian	Japanese	Polish	Swiss
British Isles	Finnish	Lithuanian	Roumanian	Syrian
Croatian	French	Magyar	Russian	Turk
Czech	German	Maltese	Serbian	

Distribution by Religious Denomination

Denominations Served 12

Baptist	Episcopal	Methodist	Orthodox
Congregational	Evangelical	Presbyterian	Armenian
Disciples	Lutheran	Reformed	Greek
			Russian

Responsibility of Protestant Churches

Fiscal Immigration Year Ending June 30, 1925

Immigration from European countries	148,000
From dominant Protestant countries	108,000
From dominant Protestant countries	73%

A Visit to Canada

Mr. Raymond E. Cole, chief of the Bureau of Reference for Migrating People, paid a visit to Canada and made a valuable report to the Committee. His object was to learn the details of their system and to develop plans for coöperation. The

importance of coöperation with Canadian Churches is emphasized by the fact that out of the 294,000 immigrants who came into the United States during the past fiscal year, 102,000 came by way of Canada. Arrangements were made by which a large number of names of people coming from Canada will from now on be cleared through our Bureau to local churches.

Mr. Cole reported details of the complete and effective organization of "The Department of the Stranger," as standardized in each denomination in Canada. It would seem that our two Councils could develop some such system which would be far-reaching in its effect. Interviews were held in Toronto with Dr. C. E. Manning, General Secretary, Missionary Society, Methodist Church, Canada; Dr. J. H. Edmison, Secretary, Board of Home Missions and Social Service, Presbyterian Church, Canada, Mrs. Joseph M. West of the same church; and Canon C. W. Vernon, Council for Social Service, Church of England in Canada.

Briefly, the Department of the Stranger of each denomination has secretaries in each local church to whom are sent notices of newly-arrived immigrants, and whose duty it is to see that these immigrants are met and put in touch with the church and people of their denomination. This is the same as our system with the important addition that cards and work clear through lay secretaries as well as the clergy in every place, and that it is working effectively everywhere. All the churches in Canada are thoroughly alive to and enthusiastic over the work of welcoming the stranger.

In addition to this—and this is for us a very important new vision—the Department of the Stranger, through the local secretaries and the central offices, attends to all removals from one parish to another. These are not immigrants but simply church people moving from one place to another within Canada. Thus it is that the tremendous waste caused by moving and not following up that is found in the United States, is effectively eliminated throughout Canada. Such a system might be worked out by us through the organization of our two Councils.

Improving Conditions at Ellis Island

A joint meeting of welfare workers at Ellis Island, and officials of thirty-three religious and philanthropic agencies which they represented, was held on April 19, 1925. They passed the following resolution, which was drafted and proposed by Dr. Vermilya, and publicity of this matter has been

carried on by the Councils and the Committee on New Americans.

Resolved, That as representatives of organizations whose interests and influences extend to the limits of our country, and which through the welfare workers, extend a hand of welcome and ministry to the many strangers who come to make their home with us, we express, by rising vote, our great appreciation of the splendid improvements that have thus far been effected under the direction of Commissioner Curran for the comfort of incoming immigrants.

Further, It is our conviction that additional changes urged by the Commissioner should be made possible by the government at an early date, these to include fireproof dock structure, better water supply, land extension, and especially the plan providing for medical examination of immigrants at the ports of departure.

Commissioner Curran, Commissioner of Immigration at Ellis Island, is to be highly commended for his humane attitude and statesmanlike grasp of organization and needs. He has been most cordial and commendatory in his acceptance of the coöperation of the welfare workers. The work of our Bureau is closely articulated with welfare work on the Island.

Bibliography on Immigration for Church Workers

At the request of the Federal Council of the Churches, our representative, Mr. Cole, provided a brief annotated bibliography on Immigration and Assimilation of our Foreign-Born for church workers and leaders, mimeographed copies of which can be secured from the Councils.

Attention is again called to the *Handbook-Bibliography of Foreign Language Groups in the United States and Canada,* compiled by Miss Amy Blanche Greene and published by the Council of Women for Home Missions and the Missionary Education Movement. This highly commended and exhaustive book, invaluable for all who come in contact with foreign-born, can be ordered from the Council of Women for Home Missions, 156 Fifth Avenue, New York City, price $1.00.

Christianizing Our Churches

In all its discussions, our Committee keeps in mind and begs to urge upon all national boards and all local churches the fundamental which alone can make effective the fulfillment of our duty to New Americans, viz., the practice of Christian fellowship toward the stranger.

The great need is to persuade people everywhere to practice Christianity, simply by expressing the spirit of goodwill and neighborliness to strangers about them. We cannot expect New Americans to come to our churches, to accept in any way

our advances, to have any confidence in our sincerity, unless while preaching Christian brotherhood we practice it just as our Lord did to all men. In churches where this simple fundamental Christian method has been tried, results have been truly wonderful.

Recommendations

1. That the Committee on New Americans be instructed to devise ways and means to establish a system to provide for caring for "removals," similar to the Canadian Department of the Stranger, both in regard to arriving immigrants and to removals within the United States from one community to another.

2. That an appeal be made for increased financial response among the mission boards constituent to the Councils so that greater service may be done by the Bureau of Reference for Migrating People.

THOMAS BURGESS,
Chairman.

* * * *

ORIENTALS AND HAWAIIANS

It is a matter of regret that greater progress has not been made in the further unifying of Oriental work on the Pacific Coast and the hopes that we have held out for a number of years that we should put an end to unfortunate and expensive competition in San Francisco have not been fulfilled. Perhaps we expected the millennium too soon, but vested interests have proved too strong. While Protestant forces continue to carry on in their old divided way and, on the whole, with less and less efficiency, the Catholic Mission has increased in power and influence under a united and strong control. A few years ago it was weak and without a future and today it is by far the strongest, best managed and best financed Chinese mission in San Francisco. It has a graded day school with an enrollment of about three hundred pupils. Long ago Count Cavour said of the Catholic Church, "It never forgets anything and never learns anything" but it would seem that that is much more applicable to Protestantism in its work among the Orientals.

The young people's work, mentioned in our report of last year, is still a bright spot. The building formerly occupied by the United Christian Missionary Society and turned over to these Chinese youths, has continued to be a center of influence. Last summer a Daily Vacation Bible School was instituted and attended by over three hundred pupils. A daily Chinese language school with eighty in attendance is also being conducted by devoted young people.

The Presbyterian Board has just dedicated a large building costing $100,000 for the Chinese orphan and half-orphan girls. A fine new Chinese church is being dedicated in Mexicali, just across the border. It was started as a Congregational mission under the American Board and then continued by the Presbyterians. Now, by agreement, the Methodists have taken it over with the heartiest coöperation by all the denominations.

Of special significance was the Conference held at Johns Hopkins University on the Relation of America to China. This relation of the Orient to the whole white world has been brought to the fore by the revolt of Chinese students against the intolerable conditions imposed on China by so-called Christian nations. Here is a vivid illustration of the growing fact that our whole foreign missionary enterprise will soon be brought to naught unless we can Christianize America and the other nations of Christendom. Christendom can no longer hope to Christianize the world while it is unwilling itself to follow Christ in international and racial relations. The Chinese students in the University of California widely circulated a pamphlet throughout the Chinese communities warning them against the three menaces threatening China—militarism, industrialism, and Christianity. We must Christianize America, that we may Christianize the world.

And at this point we meet the challenge to Christianity and to America and World Peace in the strained relations between Japan and America brought on by an inexcusable and un-Christian immigration law. We can do no better than adopt the splendid pronouncement of the Federal Council.

A Declaration by the Executive Committee of the Federal Council of Churches Regarding the Asiatic Exclusion Section of the Immigration Law of 1924

The Asiatic Exclusion section of the Immigration Law of 1924 has created an International situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence of a discriminatory law which Asiatics resent as humiliating, unjust and unchristian, and the affront to Japan's prestige as one of the great and equal nations of the world, have combined to wound and grieve a friendly nation.

Many expressions of resentment and of disappointment in the idealism, brotherhood and goodwill of America have come from India and China, as well as from Japan. While Asiatics know and say that nothing they can do can change the situation or the law, they repeatedly declare their trust in the sense of justice which many of them still believe inheres in the American people and their confidence that the American people will ultimately set this matter right.

The careful consideration of this important and far reaching problem leads us to make the following observations:

1. No Asiatic nation was or is asking for the privilege of immigration.

2. It was, and still is possible to assure full protection from all dangers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment.

3. A fundamental factor in the situation is the recent interpretation of our law of naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the nation. This law debars as unfit for citizenship, on the basis of color alone, persons of all other races whatever their individual character or qualifications.

4. The immigration law of 1924 provides that on July 1, 1927, a new quota principle for the regulation of immigration shall come into force. If that quota principle were applied to Japanese, Chinese and East Indians, the number of immigrants annually admissible from those countries to the United States would be 150, 100, and 100 respectively.

5. President Coolidge has declared in his last message to Congress that "we ought to have no prejudice against an alien because he is an alien"; that "the standard which we apply to our inhabitants is that of manhood"; and that "it is fundamental to our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law," which means, "the full right to liberty and equality before the law without distinction of race and creed."

In view of the foregoing facts and observations we are impelled to record our convictions.

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to over-ride the principle of essential human equality embedded in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy, and goodwill between the peoples of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living.

6. That Asiatics in the United States should be accorded their rights as human beings, and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That in the words of former Ambassador Woods, this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China, and India, of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from these three sections of the Orient.

We therefore recommend to all right-thinking and peace-loving citizens of the United States the importance of giving these matters earnest study to the end that in due time appropriate steps may be taken to reëstablish right relations between the United States and the peoples of the Orient.

A new Oriental problem is facing us. After the restriction of Japanese labor into the United States was enacted, plantation owners of Hawaii began to import Filipinos. There are probably 25,000 of these in the Islands at present. Lately they have begun to come over to the mainland. How many have thus passed on East we cannot determine but already colonies of considerable size have organized themselves on the Pacific Coast. They are very proud and refuse to be classed with the Japanese. We are told that about one hundred are now employed by the Pennsylvania Railroad as attendants in their finest club cars. They are very closely organized into lodges. A recent invitation sent out for the celebration of Rizal Day at Salina, California, had running down the side the names of eleven lodges and nine other Filipino associations and churches. Rizal Day is what our Fourth of July is to us for Rizal is the martyr who gave his life for Filipino freedom in the Spanish regime just before American occupation. They are intensely patriotic and all of them practically are out for Filipino independence.

The Methodists are conducting six Filipino missions in California, two in Washington, and eleven in Hawaii. The Presbyterians have one in Brooklyn and the Congregationalists have one in California and nine in Hawaii.

GEORGE L. CADY,
Chairman.

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STANDARDIZATION

At the meeting of the Committee on Standardization in May, 1925, action was taken that the Executive Secretaries of the two Councils should communicate with the constituent boards asking for the opportunity to present the report of this Committee in person, accompanied by one or more representatives of the Committee. The replies indicated that while a few boards would be willing to provide such an opportunity, their board meetings are scheduled at widely different dates, necessitating extra travel expense, and meeting in the spring of the year. Other boards stated that no matters are presented at their meetings until they have been definitely considered and passed upon by the department concerned.

It is the recommendation of the Chairman of this Committee that it be discontinued at the Annual Meeting of the Councils, and that its work be turned over to the Committee on Town and Country. The report of this Committee, presented at the Annual Meeting, January, 1925, represents a subject which has long been discussed and which should have a con-

tinuing interest for Home Mission boards. It is recommended that the Committee on Town and Country take up this matter and endeavor to interest Home Mission boards in the standards worked out.

WARREN H. WILSON,
Chairman.

* * * *

TOWN AND COUNTRY

During the last year the Committee has attempted to define its activity and function in view of the present state of rural life and of the country church. Correspondence was entered into with all constituent boards of the Home Missions Council, and particularly with those boards that have organized departments of rural work, with a view to ascertaining what sort of rural work was being undertaken, what the objectives were, how the rural program was channeled down to the field, and what service the board felt it had a right to expect from the Committee. This correspondence produced some interesting replies, a summary of which follows.

The work of organized departments of rural work divides itself into two general heads, according to the polity of the denomination, and the power of the department, board, or commission handling rural work.

1. One of these functions is common to all bodies. This function concerns with interpreting the rural problem to the denomination and in advising with individual churches or ecclesiastical units as to possible programs of rural work. This work, through various avenues, places the resources of the rural experience of Protestantism at the command of the local church. In its larger aspects, it is a task of propaganda and education.

2. Some of the denominational rural departments go beyond this and have specific, administrative duties. As such, they handle or are influential in apportioning missionary funds, and they employ missionaries and field workers. This brings them sharply into contact with the problems of over-churching and over-looking.

It was noticeable that the objectives of the various rural departments were very much better stated in regard to the first function than in regard to the second. Only two or three boards replied with any degree of fullness, definiteness, and hope in regard to the reasonable objectives of their administrative efforts. Briefly stated, these objectives were:

(1) The elimination of competition in fields where coöperation is possible.
(2) Securing a more Christian and economic distribution of home mission funds: i. e., as between city and country, and as between opportunity and competitive points.
(3) Setting up of higher standards as a basis for receiving aid.
(4) Procuring good stipends for high-grade home missionaries.
(5) Aiding churches in developing efficient program of work.
(6) Training of leadership.

In at least two of the denominations, Methodist Episcopal and Presbyterian, U. S. A., these objectives are in the way of being achieved. In other denominations, some of these things can be done only unofficially and by conference and moral suasion.

It appears to the Committee as if all departments, with the possible exception of the two named, needed to think through in greater detail their objectives and the fundamental principles underlying their work. Allowance must be made, however, for the fact that those who answered the Committee's questionnaire may not have taken time to elaborate this section of the material called for, assuming that their objectives were sufficiently well known. This was stated in one instance.

Various means were adopted for achieving the objectives. Courses are being given, or are in prospect, in theological seminaries of almost all of the denominations with employed rural officers. All of these officers coöperated in summer schools. Conferences were held. These were of various kinds. Some covered a minor unit of the denomination and were held in connection with another meeting. Some were held in local churches for the local church and its community. Such conferences were definitely promoted by one denomination. Others held schools for church, community, and religious educational methods, using the minor unit next above the local church.

Rural committees or commissions were organized in each minor unit of several denominations. These were to keep the rural subject before authorities of the churches, District, Association, or Presbytery, to study needs, and to coöperate with the national department in channeling down its material.

Demonstration parishes were used by a number. These are taking on broader programs than in the early days, and are experimenting with many of the newer ideas. The older type of demonstration is all but gone. Its program is now the accepted thing for the country church, no matter how far short of it the average congregation may fall.

Promotional literature was issued in some communities. There is not as much of this as formerly and it is used most

where the work is newest. A few denominations issue departmental publications.

Definite service rendered along the lines of the first objective are considered by some as a most valuable means of spreading the program.

Standardized methods of inquiry, upon the use of which appropriation of home mission funds is conditioned, has helped in one denomination. Akin to this is the use of the Par Standard by several.

Loan libraries of various sorts were utilized and publicity given to these.

A valuable expansion of this idea is that of the Congregationalists who outlined in some states a year's course in reading and survey, under supervision. A two-foot country-life book shelf of about twenty titles is made available. The man who has completed a year's work in reading, survey, and achievement along the lines of a par standard is given a certificate.

There is some valuable work in leadership training by the use of students for surveying and serving parishes during summer vacations. The Baptists have employed rural secretaries in six states to train, supervise, and help rural pastors. The Methodists have a number of so-called rural leadership professors in all their theological seminaries and in some colleges.

In the light of these findings, and in the expressions concerning the service of the Committee on Town and Country, the rest of this report will be better understood.

It omits any reference to comity, which is a very real concern of this Committee, because a special committee is at work on this problem to report to the Annual Meeting. The Committee on Town and Country endorses the work and program of this special committee.

In the educational field, the Par Standard has been revised and simplified. There are three Standards, the simplest of ten points for use in uncomplicated, open-country situations; the fifty point Standard for use in the exceptional church and comprehensive condition. A pamphlet detailing these Standards is being printed. (For these Standards, see page 134.)

Pastoral work in the country has been covered by a pamphlet, of which Dr. Wilson is the author. It will be issued soon.

One conviction growing out of the correspondence alluded to above was that the Committee might possibly render greater service to boards without paid rural secretaries, by interesting them in summer schools, and the distribution of pamphlets referred to above. To this end a statement was made of rural

work being done in certain denominations without the assistance of a paid executive, and a letter was sent to boards without rural officers, suggesting certain activities which could be carried on without much labor or expense. Copies of reports of the Moravian Country Church Commission and the Rural Church Commission of the New Jersey Baptist Convention were circulated among these boards. Neither of these commissions employs any officer, but both have been highly influential in their respective constituencies.

The sub-Committee on Summer Schools, which is always one of the most important and active of the Committee, functioned efficiently throughout the year under Rev. Fred Goodwin's chairmanship.

It has endeavored to coördinate the efforts of the various church boards that are interested in promoting summer schools for rural workers, and to bring this united support to the State Colleges of Agriculture and other institutions interested in such schools. It has also made some slight changes in the three-year cycle course of study, proposed by this committee a few years ago, and brought this suggested plan to the attention of authorities of summer schools.

The committee has met with the fullest degree of coöperation from all of the summer school officials. They are really seeking our backing. In more than one instance all that the authorities of the Agricultural Colleges' Summer Schools are waiting for to establish a Rural Pastors' Summer School is assurance of the support of various church boards.

In carrying out the above plans, the sub-committee has held several meetings during 1925. Those in the earlier part of the year were in preparation for the 1925 schools while this Fall we have had three meetings looking forward to 1926. At a meeting held in Richmond, Virginia, October 29, at the time of the meeting of the American Country Life Association, there were representatives present from eight church boards and six colleges.

For 1925 it was agreed to coöperate in supporting eight schools, and an eight-page pamphlet was issued setting forth purposes of the schools, etc. The publication of this pamphlet, which was widely used, was made possible by the coöperation of the Home Missions Council and various boards. Each board coöperating was allowed to prepare its special copy for two pages.

The committee succeeded in procuring a promise from the Federal Department of Agriculture that it would issue a booklet setting forth the resources which federal and state governments can place behind the individual rural community. It

is felt that this book will be of value to every rural pastor. Members of the committee are coöperating with the Extension Service of the U. S. Department of Agriculture in preparation of this bulletin.

The Home Mission study book of this year deals with the rural church. The author is Professor Ralph A. Felton of Cornell University. The committee has coöperated with Professor Felton in the preparation of this manuscript by offering suggestions.

A final survey of the Committee relates to Mountain Work. This phase is in charge of a sub-committee, of which Dr. Warren H. Wilson is chairman.

The sub-committee on Mountain Work has, through the Chairman, corresponded with Mrs. John C. Campbell of the Russell Sage Foundation, who desires to establish a training school for mountain missionaries in Knoxville, Tennessee, or other center.

The Chairman has also corresponded with and interviewed Dr. William J. Hutchins of Berea College, who has the same idea in mind. No proposal is now ready to be submitted.

The Secretary of the Home Missions Council has called a meeting of superintendents of work in the Ozark Mountains in St. Louis for January 20.

Recommendations

1. That the sub-committees on Summer Schools and Southern Mountain Work be continued.
2. That the Home Missions Council organization membership of $10 in the American Country Life Association be renewed.
3. That, as the Committee has in view several pamphlets for which there has been considerable call and request, an appropriation of $100 for printing such pamphlets, and an additional appropriation of $50 to cover expenses of the sub-committee on Summer Schools, be made.

EDMUND DES. BRUNNER,
Chairman.

PAR STANDARDS

Sub-committee of the Committee on Town and Country

The Par Standard presents a goal of effort for individual churches. Three charts are given to suit as many types of possibilities. They really amount to Efficiency Charts which might well be adopted and hung in the vestibule to show toward what an enterprising church should attain. No church has attained one hundred per cent efficiency as measured by

these standards. But nothing which appears on the charts is outside the attainment of some church somewhere.

Chart A

Simplest form, perhaps as minimum standard

Physical Equipment

1. Comfortable and attractive parsonage, modern conveniences, rent free.
2. Auditorium adequate to seat maximum attendance at regular service.
3. Organ and piano.
4. Good lamps, acetylene or electric lighting, if possible.
5. Parking space or horse-sheds.
6. Properties kept in good repair and in good order, inside and out.

Total points 6. Highest possible score 60.
Local church points .....
Local church score .....

Finance

1. Church budget, including both local expenses and benevolences, adopted annually by congregation.
2. Every Member Canvass for weekly offering, made annually on basis of budget; all church members, attendants and unattached persons solicited; envelope system used.
3. Budget of benevolences meeting denominational apportionment. or a minimum sum equal to one-third of expense budget.
4. All current bills paid monthly, and an arrangement at the bank whereby minister's salary is placed to his credit on the first day of every month.
5. Systematic plan of payments, on principal and interest of any church indebtedness, with additional provision for any yearly refunds due Church Building Society.
6. Properties adequately insured.

Total points 6. Highest possible score 60.
Local church points .....
Local church score .....

Meetings

1. At least one service of worship and Sunday school each Sabbath.
2. Some form of occasional or week-night service.

Total points 2. Highest possible score 20.
Local church points .....
Local church score .....

Religious and Missionary Education

1. An every-Sunday Church School with an average attendance of two-thirds of its membership.
2. Efficient Home Department and Cradle Roll.
3. Provision made for enlistment and training of leaders for church and Sunday school work.
4. Definite and regular attempts to bring pupils into church membership, with specific preparatory instruction.
5. Missions presented from the pulpit and in Sunday school.

Total points 5. Highest possible score 50.
Local church points .....
Local church score .....

Ministry

1. Resident pastor in the community or area, giving full time to one church, or two or more yoked churches.
2. The church, or churches, helping financially in matter of pastor's membership in some form of Annuity Fund.

Total points 2. Highest possible score 20.
Local church points .....
Local church score .....

Program

1. Systematic attempts to serve over as large an area of the countryside as possible, meeting every need, condition and opportunity revealed by a careful study of the same.
2. Definite plan and program setting goals for year's work adopted annually by church officers and congregation, and held steadily before attention of the church.
3. Assumption of responsibility for some part of the church program (i. e., regular stated service) by at least twenty-five per cent of church members.
4. Regular system of farm-stead visitation participated in by both pastor and people.
5. Systematic evangelism of the educational sort reaching entire area served and every resident therein.
6. Definite effort to interest various age and sex groups in religious, social, and recreational activities.
7. Established goal for yearly increase in membership.
8. Service rendered to all occupational classes and all racial elements not otherwise provided for.
9. Community service a definite part of church work.
10. Yearly systematic survey and mapping of areas served, with view to a constant adaptation of the church program to changing needs and opportunities as they may arise.

Total points 10. Highest possible score 100.
Local church points .....
Local church score .....

Coöperation

Coöperation with—
1. Local or near by churches.
2. State and county interdenominational religious agencies.
3. Local community organizations.
4. County, state, and national welfare agencies.
5. Local and county agricultural agencies.
6. Denominational boards.

Total points 6. Highest possible score 60.
Local church points .....
Local church score .....

Summary

Total points 37. Highest possible score 370.
Local church points .....
Local church score .....

Chart B

For a church with limited means, equipment and leadership

Physical Equipment

1. Comfortable and attractive parsonage, rent free.
2. Auditorium adequate to seat maximum attendance at regular services.
3. Organ or piano.
4. Provision for curtaining off Sunday school classes or departments.
5. Good lamps or acetylene lighting system.
6. Adequate ventilation, preferably by ventilator at top of room.
7. Sightly in-door or out-door lavatories, neatly kept.
8. Bulletin boards for church announcements.
9. Equipment for social occasions.
10. Playground with some recreational equipment.
11. Parking space or horse sheds.
12. Properties kept in perfect repair and good order, inside and out.

Total points 12. Highest possible score 120.
Local church points .....
Local church score .....

Finance

1. Church budget, including both local expenses and benevolences, adopted annually by congregation.
2. Every Member Canvass for weekly offering, made annually on basis of budget; all church members, attendants and unattached persons solicited; envelope system used.
3. Budget of benevolences meeting denominational apportionment, or a minimum sum equal to one-third of expense budget.
4. All current bills paid monthly, and an arrangement at the bank whereby minister's salary is placed to his credit on the first day of the month.
5. Systematic plan of payments, on principal and interest of any church indebtedness, with additional provision for any yearly refunds due Church Building Society.
6. Properties adequately insured.

Total points 6. Highest possible score 60.
Local church points .....
Local church score .....

Meetings

1. At least one service of worship and Sunday school each Sabbath.
2. Regular mid-week service, church night or cottage prayer-meeting.
3. A Junior Church, or the like, at Sunday worship.

Total points 3. Highest possible score 30.
Local church points .....
Local church score .....

Religious and Missionary Education

1. An every-Sunday Church School.
2. Enrollment equal to resident membership, with an average at-

tendance of two-thirds of its membership.

3. Graded Lessons as far as practicable, with quarterlies, lesson leaves, and Sunday school papers recommended by the denominational boards.

4. Efficient Home Department and Cradle Roll.

5. Provision for enlistment and training of leaders for church and Sunday school work.

6. Definite and regular attempts to bring pupils into church membership, with specific preparatory instruction.

7. Daily Vacation Bible School and Week Day School of Religion.

8. Missions presented from the pulpit and in Sunday school.

9. At least one representative in professional Christian service.

Total points 9. Highest possible score 90.
Local church points .....
Local church score .....

Ministry

1. Resident pastor within the village or area giving full time to his ministry.

2. A salary of at least $1800 with free use of parsonage.

3. The church helping financially in matter of pastor's membership in the Annuity Fund.

4. Encouragement and financial assistance given pastor and wife enabling them to attend state and local denominational meetings, summer schools, etc.

Total points 4. Highest possible score 40.
Local church points .....
Local church score .....

Program

1. Systematic attempts to serve over as large an area of the countryside as possible, meeting every need, condition and opportunity revealed by a careful study of the same.

2. Definite plan and program setting goals for year's work adopted annually by church officers and congregation, and held steadily before attention of the church.

3. Assumption of responsibility for some part of the church program (i. e., regular stated service) by at least twenty-five per cent of church members.

4. Regular system of farm-stead visitation participated in by both pastor and people.

5. Systematic evangelism of the educational sort reaching entire area served and every resident therein.

6. Definite effort to interest various age and sex groups in religious, social, and recreational activities.

7. Established goal for yearly increase in membership.

8. Service rendered to all occupational classes and all racial elements not otherwise provided for.

9. Community service a definite part of church work.

10. Yearly systematic survey and mapping of area served, with view to a constant adaptation of the church program to changing needs and opportunities as they may arise.

Total points 10. Highest possible score 100.
Local church points .....
Local church score .....

Coöperation

Coöperation with—

1. Local or near by churches.
2. State and county interdenominational religious agencies.
3. Local community organizations.
4. County, state, and national welfare agencies.
5. Local and county agricultural agencies.
6. Denominational boards.

Total points 6. Highest possible score 60.
Local church points .....
Local church score .....

Summary

Total points 50. Highest possible score 500.
Local church points .....
Local church score .....

Chart C

For a church with considerable means, equipment and leadership

Physical Equipment

1. Comfortable, attractive parsonage, with modern conveniences, rent free.
2. Church built, or remodeled, to meet needs and opportunities revealed by a careful study of the community.
3. Auditorium with seating capacity adequate for maximum attendance at regular church services.
4. Rooms, or a nearby building, for social and recreational purposes; separate spaces (curtained or built) for individual Sunday school classes or departments.
5. Organ or piano.
6. Delco or acetylene lighting system where there is no local electricity plant, and, if possible, "indirect lighting."
7. Ample ventilation, preferably by ventilator at top of room.
8. Well planned and adequately furnished kitchen.
9. Moving picture machine, or stereopticon, or both.
10. Sanitary lavatories.
11. Bulletin boards for church announcements.
12. Nearby recreational field with equipment.
13. Parking space for autos, or horse sheds.
14. Properties kept in perfect order and good repair, inside and out; the best and most sightly in the community.

Total points 14. Highest possible score 140.
Local church points .....
Local church score .....

Finance

1. Church budget including local expenses and benevolences, adopted annually by congregation.
2. Every Member Canvass for weekly offering, made annually on basis of budget; all church members, attendants and unattached persons solicited.
3. Benevolence budget meeting the denominational apportionment or a sum equal to one-half the current expense budget.

4. Use of weekly envelope system, with effort to have each member of every family a regular contributor.
5. All current bills paid monthly, and arrangement at bank whereby minister's salary is placed to his credit on the first day of the month.
6. Church Treasurer to keep accurate accounts rendering statements to contributors at least once a quarter.
7. Systematic plan of payments, on principal and interest of any church indebtedness, with provision for any yearly refund payments due the Church Building Society.
8. Properties adequately insured.

Total points 14. Highest possible score 140.
Local church points .....
Local church score .....

Meetings

1. At least one service of worship and Church School each Sabbath in the village with one or more out-station appointments.
2. Regular mid-week service, church night or cottage prayer-meeting.
3. Junior Church, or the like, connected with Sunday worship.

Total number of points 3. Highest possible score 30.
Local church points .....
Local church score .....

Religious and Missionary Education

1. An every-Sunday Church School, with one or more out-station schools.
2. Enrollment equal to resident membership and an average attendance of two-thirds of its membership.
3. Graded lessons as far as practicable.
4. Quarterlies, lesson leaflets and Sunday school papers recommended by denominational boards.
5. Provision for enlistment and training of leaders for church and Sunday school work.
6. Efficient Home Department and Cradle Roll.
7. Daily Vacation Bible School and Week Day School of Religion.
8. Definite and regular attempts to bring children into church membership, with specific preparation therefor.
9. Systematic mission study classes held regularly.
10. Missions regularly presented from the pulpit and in Sunday school.
11. At least one representative in professional Christian service.

Total points 11. Highest possible score 110.
Local church points .....
Local church score .....

Ministry

1. Pastor resident within the community, giving full time to the parish.
2. A salary of at least $2000 with free use of parsonage.
3. Financial assistance in matter of parish car, gas and upkeep where there is considerable farm-stead visitation and out-station work needing to be done.

4. Church helping its pastor to membership in the Annuity Fund, and with his wife to attend local and state denominational meetings, summer schools, etc.

Total points 4. Highest possible score 40.
Local church points .....
Local church score .....

Program

1. Consistent attempt to meet every need, condition and opportunity for service as revealed by a careful survey of the parish, such service to include all occupational classes and racial elements not otherwise provided for.
2. Definite plan and program setting goals for the year's work adopted annually by church officers and congregation, and held steadily before attention of the church.
3. Assumption of responsibility for some part of the church program (i. e., regular stated service) by at least twenty-five per cent of members.
4. Systematic effort to extend the parish to the limits of the "trade zone," with use of the Larger Parish plan.
5. Constant effort to mix town and country peoples with view to promoting a felt "community spirit" inclusive of the entire area.
6. Parish Council consisting of regularly appointed representatives of all agencies or neighborhoods coöperating in the community program, meeting every two months to consider and plan for needs and opportunities.
7. Systematic evangelism of the educational type reaching entire community and every person in it, with special attention to children and youth.
8. Definite organized activities (religious, social and recreational) for various age and sex groups.
9. Community service a definite part of parish program.
10. Regular scheme for farm-stead visitation participated in by both pastor and people.
11. Established goal for yearly increase in membership.
12. Use of busses, or a volunteer auto brigade, to bring children and others in to church, Sunday school, or other activities at the center.
13. Bi-annual survey of the area served to determine church relationships of all persons living in the immediate community or adjacent countryside with such mapping of parish (trade zone) as shall show the relationship of every family to local and other religious institutions.
14. Cumulative study of social, moral, and religious forces of the community with the aim of constant adaptation of program to changing needs and opportunities as they may arise.

Total points 14. Highest possible score 140.
Local church points .....
Local church score .....

Coöperation

Coöperation with—
1. Local and nearby churches.
2. State and county interdenominational religious agencies.
3. Local and community organizations.
4. Local and county agricultural agencies.

5. County, state, and national welfare agencies.
6. Denominational boards.

Total points 6. Highest possible score 60.
Local church points .....
Local church score .....

Summary

Total points 60. Highest possible score 600.
Local church points .....
Local church score .....

MALCOLM DANA,
Chairman.

* * * *

WEST INDIES

It was the original purpose of the Committee on Coöperation in Latin America to hold two large conferences on Christian work, the first one to cover the continent of South America, and the other a year later to embrace Mexico and countries of the Caribbean. In fulfillment of this plan no sooner was the Montevideo Congress organized than measures were taken to prepare for the second one in Mexico City. Early in the year just ended, conditions arose which made it seem unwise to hold one general conference for this northern group of countries, and it was then decided to hold a series of regional conferences, during the years 1926-27, issuing finally in one small general conference of leaders only for the entire northern field. In pursuance of this purpose the West Indies Committee has held several meetings within the past few months to plan for a West Indies Regional Conference in the early part of 1927. It has seemed wise to plan to have the Conference embrace the fields that are now occupied by American societies, whatever the language; and this will mean not only Cuba, Porto Rico, and Santo Domingo, but also Haiti, Jamaica, and the Virgin Islands. Of the places available for such a gathering San Juan, Porto Rico, seemed to be the city offering the best accommodations both of meeting place and hotels. It is also the thought of the committee that the preparation for this Conference should be not by commission reports as in the past, but by the discussion of carefully prepared questions in groups on each field; and it was further decided that there should be no publication of reports until after the final discussion of these questions in the Conference itself. There has not been time to hear from each board as to whether it will participate in such a conference and in its budget; but it is believed that there is sufficient assurance to warrant proceeding with the preparation.

It is the hope of those who are sponsoring this Conference

that a representative gathering of all Christian agencies at work in the West Indies will result in focusing public attention upon certain neglected problems that are at our doors, such as the gradual economic decline of the West Indies, coincident with the growth of great corporations that exploit their natural resources, and the impossibility of developing such fundamental institutions as the home, the church and the school where unemployment is a chronic social malady. In this connection it is interesting to note that The American Fund for Public Service has recently undertaken an investigation of the results of American investments in the West Indies, beginning in Cuba. Also, the International Institute of Teachers College, New York, at the invitation of the Government of Porto Rico has undertaken an educational survey of the island. It is hoped that the results of these surveys may be available for us in studying our missionary problems at the proposed Conference.

From the standpoint of missionary administration there are important questions to be studied on which we need the combined wisdom of all workers. Conditions have changed since the time of the Panama Congress on Christian Work. The standards of the ministry in Cuba and Porto Rico are higher; there are more men able to take positions of leadership, making our missions less dependent upon missionaries from the States; and, finally, the churches have been growing in liberality, and giving promise of attaining soon to self-support. Indeed self-support is the leading issue before our mission churches, and it deserves our most sympathetic study. Then there are unoccupied fields in Cuba, Santo Domingo and Haiti; and there are French islands altogether unevangelized whose needs should be brought to our attention. There are in some of the islands abandoned pastorless, English-speaking churches, concerning which facts ought to be known. Also, there are moral conditions which can be little altered except by governmental action. The West Indies, aside from Porto Rico, have been the object of little study on the part of American and English Christians, and it is time that careful consideration be given to these neglected Home Mission fields.

By common agreement primary responsibility for the evangelization of Haiti has been assigned to Northern Baptists, and for the south side of the Island of Santo Domingo to a board composed of representatives of the Methodist, Presbyterian, and United Brethren Mission Boards. The north side of the Island is effectively occupied by the General Mission Board of the Free Methodists. The work in both of these republics is proceeding steadily forward. In Haiti the Ameri-

can Baptist Home Mission Society reports a staff of two foreign missionaries and six Haitian pastors. The Board for Christian Work in Santo Domingo has now completed five years' service for that republic. It reports one foreign missionary superintendent; one foreign missionary couple for social work; three Porto Rican and two Dominican pastors; and a physician and three nurses in hospital work. A special effort is being made to secure funds for the erection of a hospital and for the purchase of other properties.

In Cuba an interdenominational Summer Institute was held as usual, and Dr. Harry Farmer, of the American Mission to Lepers, was sent from the United States as a special lecturer. No advance step has been taken in coöperative work on this island, partly because of the distances that separate some of the denominations, and because of the expense of arranging for meetings and conferences.

In Porto Rico the Evangelical Seminary is continuing to function satisfactorily to all the denominations interested in it. Plans have been made for a new plant, which will be erected by units on land already secured, as rapidly as the funds are obtained. The Interdenominational Summer Institute held another successful session. The Press of the *Puerto Rico Evangelico* will begin the erection of its own buildings on a prominent business street in Ponce in January, 1926; and plans have been made for issuing the paper weekly instead of bi-weekly, beginning July 1.

At the Annual Meeting of the Evangelical Union of Porto Rico, held in November last, among other recommendations were two that are worthy of being brought to the attention of a larger body. (1) That in view of depressing economic conditions in these fields Christian missions seek some way of introducing new industries that will give employment to idle hands and form the basis for the development of self-supporting churches. (2) That steps be taken to furnish Spanish-speaking churches with a hymnal. The West Indies Committee is glad to second these recommendations. The problem of improving the economic condition of our church members in the West Indies is not easily solved. The Committee is united, however, in thinking that it deserves serious study. The provision of a Spanish Hymnal for evangelical churches ought not to be difficult nor long delayed. Most of the churches are now using a small collection of songs which are inferior and unsatisfactory. There ought to be available a hymn book of more dignity and of a wider range of sentiment.

CHARLES S. DETWEILER,
Chairman.

Addresses at Annual Meeting

INTERPRETATION OF CHURCH ARCHITECTURE

Abstract

By A. F. WICKES

The rectangular auditorium is fast gaining its place among Protestant groups, but a large number of plans sent in for suggestions and criticisms, provide for square auditoriums. It would seem that this type is still popular, judging from catalogue illustrations, and from the general opinion that it is a matter of choice whether a room is square or rectangular; that both are suitable.

In every way a square-shaped room has proved inferior to the rectangular. It costs more to build it. It will seat fewer people, though the floor area be the same, when curved pews are used.

It is admitted that the one feature connected with design of church buildings, given the greatest consideration, is the worship room and its equipment. It does seem to be the very heart of the whole building problem. The reason is revealed in the New Testament. The church was founded on the mighty fact, so well stated by Peter, "Thou art the Christ, the Son of the Living God." The church lives by the same confession today. Now if this is really believed, this takes into consideration the greatest fact the world knows. In erecting, then, a building for the church so founded this fact must be emphasized or a falsehood is built.

"The history of a people is written in their architecture."

Every force, law, art and emotion to exalt the One we would worship should be used. Cease to speak of the church building as a "workshop" or "plant." There have been enough of these to retard progress. The road is long and such a little way has been traveled. Build that which will give us momentum, develop our sense of beauty, stir our imagination, enliven our interest and challenge our best efforts.

This is the starting point for planning such a worship room as will properly and fittingly exalt the Christ. As a background to all of Christ's public ministry, his baptism by John impresses as a great commitment. It was the initial demonstration. Without making a play on words or acts, the baptistry does make a fitting background, against which other

symbols and memorials may be presented fittingly. To many it symbolizes the entrance into the Church.

What is the arrangement or the setting of these vital symbols that will best present a picture, a situation dramatic to the eye for the congregation who sit in the pews? The broad, flat wall of a square room cannot gather attention. How much less can be done with the same type of room with the platform in the corner. Such an arrangement is distinctly negative and is the least desirable for worship.

So, too, can the rectangular room be used to gross disadvantage by placing the platform on the long side, speaking across the narrow way of the room. The very proportion of the room invites attention sideways and not toward the pulpit. Change this about so that one enters one end of the rectangular room and sees, at the opposite end, the vital emblems relating to worship.

With the eye looking down the length of this room, attention forward is naturally easy, and if, added to this, the eye can rest upon an object worthy of attention, such as the Lord's table, exalted and beautiful, nothing more is needed for orderly attention, which is the beginning of worship. Focus thus gained is intensified if a chancel is formed. Here the sacred emblems are gathered before you. In the background is the baptistry with its opening just high enough (forty-two inches above the chancel floor), so that the act of baptism may be easily seen by all without moving the pulpit or a single piece of furniture. The Lord's table and chairs are placed before it, but they do not obscure. They become part of the picture. The pulpit should not be placed in front to obstruct the view of the table, but be placed to one side and forward so as to be close to the worshipers. This completes the picture. The chancel frames the picture. Such description is only sketching the plan.

The sharper the angle, the more intensive becomes the attention. Get attention, but get it the right way. Some ministers employ religious vaudeville for securing attention.

The windows, wall and roof are quite as important. Usually the worship room has too much daylight; this is disconcerting. The daylight should be tempered and softened by the use of simple, diamond pane, leaded, amber-toned glass. Avoid the commonplace geometrical gew-gaws and figures. They interpret nothing except a salesman's ability to get the committee's hard-found money. The windows should be modest in size with sills well above the floor. Keep the attention within the room. Do not invite folks to sit inside and look out.

The walls need not be high. If a balcony is not required, thirteen feet to the wall plate is enough. Let the window head come just under the plate. You can easily get twenty-five feet ceiling height by using a half pitch or more for the roof, supported by exposed wood trusses and rafters. By use of proper insulation the acoustics can be assured, and the heat and cold can be kept where they belong. It is well to use stone, if local, or brick in simple, honest, Gothic type, avoiding the Classic type with the huge columns, which so often looks like some public institution.

This is the physical side. From the spiritual aspect there have been exalted those things which should be above all, because Peter's confession has been remembered; even our confession.

* * * *

MY PEOPLE

By Isaac M. Greyearth

Some of our friends among the alien race have pictured the "Original American" as a lonely, pathetic figure seated on a drooping horse, his gaze turned toward the setting sun, the emblem of a dying race. To me that is a dramatic but an utterly misleading picture. Again, I have read articles in magazines, newspapers, and books about Indians going back to the blanket, Indians not making much progress, the Indian race dying. To me these are all misleading and discouraging.

I spent fifteen years of my school days at a Government school and later years, I was a traveling Y. M. C. A. secretary among my fellow students, and also on Indian Reservations.

I observe as I go from Reservation to Reservation that young Indians of today are making wonderful progress toward civilization. Sometimes I think young Indians are making too rapid progress thereby leaving out the most necessary things of life, I mean the Christian life. Again I have noticed that average Indian boys and girls do not have the Christian background, that is, the parents of these boys and girls do not encourage their children to go to Church and to Sunday school. I have attended many Indian religious gatherings on different Indian Reservations and I have noticed that there is very little said about the so-called returned student and his problems. It was only two weeks ago I asked the question among the students of one of the schools about Sunday schools. The question was, "How many have attended Sunday school during the three months of your vacation?" To my surprise

there were only eight out of one hundred and eleven boys who had attended Sunday school during their summer vacation. The girls had done better for there were sixty-three out of one hundred and ten girls who had attended Sunday school during their three months summer vacation. This is a very small group compared with the thousands of boys and girls on different Reservations. This shows that Indians are neglecting their children as far as religious education is concerned.

The above statement leads me to tell you what I am trying to do for the Indian boys and girls at the two schools at which I am working. At the Flandreau Indian School I have 400 students and at Pipestone Indian School 280 students. At Flandreau Indian School the boys and girls attend Sunday School at their respective churches in town, different churches furnishing their own Sunday school teachers. Then we have different religious organizations at the school such as the Y. M. C. A., Y. W. C. A., and Young People's Service League. In these organizations our program consists of Bible studies, social activities, studying the Indian student problems and our home problems. In all these activities we let Indian boys and girls do their promoting. They will learn by doing it themselves.

I believe the Indian problem can be solved by Christian education. Many people think the Indian is going back to the blanket. He is not. The trouble is perhaps that he is half civilized or that he is civilized without being Christianized. An educated man who is without respect for God or man is the most dangerous of all men. This is as true of the white man as it is of the Indian. Education without Christian foundation will never make the Indian what he ought to be. The United States is educating the Indian. It is up to Christian people and Christian organizations of this country to see that he receives the foundation which is so necessary to the life of any people.

* * * *

SOME ASPECTS OF HOME MISSION PUBLICITY

By Jay S. Stowell

The home mission publicist is today beset with many metaphorical devils. One perennially whispers in his ear, "You must write or deliver such interesting home mission stuff that even a blind man will be forced to read it or a deaf man to listen to it"; and the twin brother of that particular devil shouts in the other ear, "Whatever else you do, tell only those

things which will bring in the shekels." All the while, however, the home mission promoter knows that certain things have happened and are continuing to happen all about him, over which he has no control, but which have a very direct bearing upon his own task. A brass band can break up even a prayer meeting and the sliding of quicksand will wreck the strongest structure.

The world has moved fast and far in recent decades. Foundation conceptions for generations considered impregnable are today being boldly questioned. The World War, the spread of ideas of Christianity itself, and enlarging conceptions of "democracy," "self-determination" and the like have stirred the thinking of mankind, while modern industrial developments have greatly modified and, in some cases, entirely revolutionized living conditions. So rapid and so radical have been these changes on foreign fields that foreign mission boards are being forced to rethink their problems and to seek new sanctions for their tasks. Only recently the National Student Union of China set aside Christmas week as anti-Christian Week for China, and a well known foreign missionary has declared that "it is possible that the time has come when it might be wise to admit the situation and withdraw our missionaries from certain sections of China."

With such a radical upheaval on a world scale now in process, it would be too much to expect that home mission agencies should escape similar compulsions, in fact the pressure is already upon us. Never was it more important for home mission leaders to think clearly and to proceed humbly but boldly. It is a good time to glimpse some of the newer factors in our situation; to pause and consider whether we have a home mission appeal, what it is, and whether we are presenting it in an effective and, not least important, in a Christian manner. In this paper we shall aim to call attention to a few elements in the present situation which seem to us to demand consideration.

Because it is in some respects the most unpleasant factor we begin bluntly with the fact that home missions are today under criticism and even suspicion in many quarters. Forceful articles in nationally read magazines and heated addresses before national assemblies are indicative of a widespread movement. In the face of the fact we may take the eternally foolish ostrich method of hiding our heads in the sand and declaring that there is no criticism or that there is no truth in it; or we may face it frankly, try to discover what the facts are, and attempt vigorously to remedy any evils which may be found to exist. That the latter method is the only wise one

hardly needs argument. The most valuable asset of home mission boards today is the confidence of churches which they represent. Doubtless home missions have always had their critics, but probably never before have the very motives of home mission agencies been brought into question more openly and the wisdom of methods of home mission administration been so sharply questioned as during the past two years. Because this unprecedentedly critical attitude and direct attack has been quite largely outside of churches and has not been blatant within our own organizations we have sometimes been inclined to under-estimate its importance. It has had an insidious and far reaching effect, however, and there can be little doubt that it has directly and indirectly diverted large sums from home missions treasuries and has weakened our appeal to our respective constituencies. In the long run the home mission enterprise will win out or lose out on its merits, but advertising is also a factor in the situation of too great importance to be disregarded. The makers of Ivory Soap are willing to stand upon their record and to submit their product to any test. They declare that it will do certain things and they insist that it is 99-44|100 per cent pure. There is some question as to whether our record as home mission agencies will stand as high a test. Now we are not entering upon or suggesting any wholesale condemnation of home mission bodies or home mission procedure, for home mission agencies have perhaps the finest record of service both as to extent and nature of work done, of any philanthropic agencies in the United States today. We are rather admitting that we have made mistakes and worse yet, are still making mistakes in policy and still continuing unwise and unjustified home mission expenditures. That is a very real embarrassment to our home mission publicity program.

Many of us will admit the truth of that statement, and at the same time insist that it has no great importance because most of our money is spent in ways hardly open to fair criticism. All of that may be quite within the truth, but a reputation constructed upon such a foundation is insecurely placed. The man who gets drunk but once a year may feel very virtuous, but the fact remains that one day's spree will ruin the reputation of 364 days of sober living. We should not rest easy until we have a record which will bear inspection clear through to the end in our church and community work and certainly not less in what we call our mission school work.

Many of our errors grow out of the simple fact that, owing to our present methods of procedure we rarely seem able to

look at the home mission task in a given community or a given region, in a statesmanlike way. Instead, we sit down in five or six, or even a dozen, different denominational home mission offices and think of our particular relationship to the field in question without knowledge of what is going on in other similar groups with reference to the same field. Now I am not one of those who believe that we can forthwith scrap our denominational machinery for administrative purposes, but I am convinced that we have not begun to realize the possibilities for improving our work and freeing the home mission enterprise from most embarrassing criticism, to be found in the simple procedure of planning our work together; and I believe further that there are types of home mission work which can best be administered jointly. We have already made some progress in joint planning, notably in Porto Rico and the Dominican Republic, in work at Indian Government Schools, in some of our cities, in a few states like Montana, and in some other fields which it is not necessary to enumerate here. As yet, however, we have merely touched the fringes of the situation. Until we arrive at a place where every important appropriation for buildings or maintenance in every community in the United States is reviewed by all agencies concerned with that field and is thought of as part of a unified program for that community, and until we have eliminated *all* duplicatory or competitive expending of home mission funds, we shall be open to just censure. Already I hear you saying, "Impossible," but I, for one, believe that it can be done when we are willing to do it. Most of us believe in the possibility of an effective League of Nations made up of groups whose interests are more or less selfish. How much easier is it to believe in an effective league of home mission agencies made up of people who have named the name and are seeking to catch the spirit of Jesus Christ. Until we arrive at the place where all our home mission activities are controlled primarily by allegiance to Jesus Christ and secondarily by denominational considerations, rather than the other way around, your publicity representatives will be in a continuous state of embarrassment and the cause will suffer.

Overlapping is not however the only sin with which we have been charged. We have been accused of raising money for one purpose and spending it for another. There is probably no truth in that statement so far as the actual illegal designation of funds is concerned, but there doubtless is some truth in saying that we have played up certain picturesque home mission fields somewhat out of proportion to the actual amount of money expended upon them. This has not been due to inten-

tional dishonesty but rather perhaps to a certain laziness which has tempted us to seize upon the thing which will most easily attract attention. We must doubtless apply more rigid tests to all of our home mission publicity and educational materials today than we have in the past. Let us illustrate.

One of the first pieces of home mission literature which the present speaker ever produced had to do with the American Indian. In casting about for information to use in the document we learned from one of our denominational offices that there were 50,000 Indians in the United States for whom no home mission agency was so much as attempting to provide a religious ministry. It was an amazing fact that after 400 years so many Indians should still be neglected, and we pressed the matter home vigorously. The appeal has been used many times by others. Since that time, however, several hundred million dollars has been deposited in home mission treasuries and duly expended, and recently we had an elaborate survey of American Indians made. After months of careful research we arrived at the amazing conclusion that there are in the United States 50,000 Indians for whom no home mission agency is so much as attempting to provide a religious ministry. One wonders whether at the end of another 15 years another survey will reveal the fact that there are 50,000 Indians in the United States for whom no home mission agency is so much as attempting to provide a religious ministry. Do we seriously intend to provide a ministry for those 50,000 Indians? If we do not, is it a legitimate procedure to continue to exploit the fact stated as an argument for home mission support? If we really intended to reach 50,000 Indians, is the task beyond the means or resources of home mission agencies? Without having actual tabulations at hand, we are of the opinion that most of our home mission money, so far as our general boards are concerned, is still being spent in more or less normal American communities, and probably rightly so. If that is true, or if it is not true, we should be willing to base our appeal upon our record of the present and our actual program for the future.

The implication in the charge just discussed is that we have been "exploiting" certain groups for home mission propaganda purposes and this leads us to the discussion of the *second factor* in the present situation which we wish to discuss, namely, a rapidly rising tide of racial and group consciousness, a growing impatience with any suggestion of inferiority or superiority and an awakened conscience on the part of earnest

Christians relative to the Christian way of life in race relationships.

In recent years home mission literature of a promotional and educational sort has given much attention to what have been known as the "backward groups" in our national life. The American Indian already mentioned is an illustration. Volumes have been written about the Indian and pictures shown of him in fantastic regalia until the average American child could no more think of an Indian without turkey feathers than he could think of rain without water. In like manner we have dwelt upon the log cabins of the people who chance to reside in our eastern mountains, and upon the one-room shacks of the Negroes of the South. We have pictured vividly the Mormons of Utah, and we have evolved endless dissertations upon our foreign-language groups. The stock in trade of the home mission publicist has been that we have 300,000 Indians in the United States; 11,000,000 Negroes; 3,000,000 mountaineers; 300,000 Mormons, and 35,000,000 people of foreign birth or parentage. We have rung the changes upon these facts until the suggestion of any one of the groups mentioned immediately calls to mind a certain type which our literature has helped to create. The mountaineer must of necessity be a log-cabin dweller; the Indian must be a fantastic person of movie characteristics, and the foreign-born must of necessity be a problem. Is this fair? Is it Christian?

Now we are not inclined to suggest that we have been altogether wrong in the past (at least we did about as well as we knew how), but we are clearly raising the question as to whether we can continue along the lines of current procedure without endangering the entire future of our program. This question raises some very practical considerations.

We may not shut our eyes to the fact that what we have been accustomed to think of as the neglected and submerged groups are beginning to assert themselves rather vigorously. On the foreign mission field we are seeing expressions of it today in China, India, and in practically every other country which we have been inclined to think of as more backward than ourselves. It may well be that the Chinese need our religion and our particular type of culture, but they seem more than ever inclined to say that they will not accept them, if they are to be imposed upon them and if accepting them means that they must lose their self-respect in the bargain. And what is happening on the foreign mission field is happening right here in the United States. Never were the unfortunately-labeled "backward groups" so sensitive about what is said of them in public print, and they are, doubtless, justified in their attitude.

Pictures used in publicity work, and phrases which seemed at the time of their conception harmless, have brought forth a storm of protest. Negroes do not care to have the impression continued that 11,000,000 ragged Negroes live in one-room cabins on a hand-to-mouth plane of existence, for, in the first place it is not true; there are too many thousands of them that have ample incomes, comfortable homes, bath tubs, and college educations. We can no longer play upon human sympathies by stressing dire need in particular cases and then multiplying it by 11,000,000 or even by a smaller number. Facts are changing, but, more important than that, new declarations of independence are being written, this time by the Negroes themselves and they are helping us to see that home mission publicity must meet other requirements than that of truth. Nor is the mountaineer inclined to remain happy under similar exploitation. I rode past the home of one such mountaineer recently. He is one of the 3,000,000 of whom we talk, yet he was living upon a farm recently purchased for $50,000 in payment for which, in order not to be bothered with making partial payments he had drawn a $50,000 check. Over large areas, good roads, and countless coal and other industrial developments have radically changed living conditions and attitudes toward life, throughout the mountain regions. Naturally we are not unaware of the fact that many mountain dwellers are still living in log cabins, but even the cabin dweller cares little for our assistance, if, in exchange for it, his hard circumstances must be exploited throughout the land. An old mountaineer said recently to a traveler about to take, without permission, a picture of his cabin, "No, no, friend, you can't do that. You can't make fun of us just because we're living hard." Even the Mexicans, our newest arrivals, feel the sting of shame, and their leaders have pleaded with tears in their eyes that we shall not exploit their poverty and their need throughout the land.

Surely an important part of our home mission task has to do with the development of personality and the establishment of attitudes of kindness, goodwill, and respect for the other fellow and his point of view. We are under obligation, therefore, continually, to study our methods of home mission promotion to see whether they are in line with our central Christian purpose. Can we afford to go on with a propaganda based on group consciousness and group differences thus tending to perpetuate those differences and keep alive friction and ill-will, while we claim at the same time that we are working to break down differences, to create an America which is a unit, and to build a spiritual community where accidents of

race or social groupings do not count? To be sure, we cannot ignore in matters of home mission policy deep-seated sociological differences, but there is reason to believe that these are fewer and of far less importance than we have sometimes imagined. The fact is that what we can do for the Indian of Oklahoma, the Negro of Mississippi, the cabin-dweller of the Southern mountains, the Mexican of California, the Italian of New York, the Czech of Chicago, or the descendants of the Pilgrims on the stony farms of New England is pretty much of a piece, and the question which is forcing itself upon our attention is whether we can further our task and really express the spirit of Jesus better by getting the attention of our constituents upon physical peculiarities of individuals and environment, or upon the task which we are trying to perform. It was our acknowledged leader who pronounced woe upon him who should offend "one of these little ones." Can we then afford to raise home mission money at the price of the pride and self-respect of those whom it is supposed to benefit? It is to be feared that in the past our record has not been altogether blameless in this regard. Starvation, both physical and spiritual, is still preferred by sensitive souls to being listed as a charity case or having one's need exploited before the public, and we may well thank God that it is so. Even where we are able to "get away" with the practice, the demoralizing effect upon the individual or group still remains. Can we not afford to sacrifice something of the picturesque, if necessary, for the sake of being Christian?

Perhaps those are just words to you, but the thing that I have in mind is very definite and concrete. Possibly an illustration will help make it clear. Some time ago I used upon a home mission leaflet what was from my point of view one of the finest missionary paintings which we have available. The picture shows Jesus surrounded by a group of children of different races. In the center of the picture seated upon the ground is a naked Negro boy. The artist is an Englishman and he had the Negro of Africa in mind when he conceived the picture. Try for a moment now to place yourself in the position of an American Negro as unfamiliar with Africa as you are. How would such a picture strike your fancy? The fact is that because I failed to use my imagination in advance I had to learn by hard experience. The picture was no sooner out than letters began to arrive—letters of criticism, letters of mild protest, letters of genuine bitterness. Will I use that picture again for a similar purpose? I will not, so long as I am in my right mind. I still think that the picture is a great painting, but I will not knowingly use even a great painting

to do an unkind and an unchristian thing in the name of a home mission board.

The fact is that we cannot use pictures which we have used in the past nor make statements which we have made, and, now that our consciences are aroused, we would not wish to do so. One of our best educated and most capable preachers said to me only a few weeks ago, "One picture which one of your men snapped some years ago and which has been used several times has caused me repeated embarrassment." Surely we would not wish to give such undue attention to groups or individuals as will seem unkind, do moral harm or create unfortunate mental attitudes. Certainly we would not wish to use for home mission purposes statements which, even by implication, would tend to humiliate or decrease the self-respect of the people concerned; or to create or exaggerate a feeling of superiority on the part of other groups; or to use statements and stories which, even if true, tend to perpetuate unnecessary social groupings, or which tend to create a feeling of irritation between groups.

Is there not every reason to believe that we shall succeed best in the future by stressing in our publicity and in our policies the spiritual nature of our task and by minimizing the physical and environmental peculiarities of a few groups which have possibly too long been used for home mission propaganda purposes and which now, with some justice, are beginning to resent such treatment. Is it not time for us to examine our statements with the old fashioned test recorded in our school readers, *"Is it true; is it kind; is it necessary?"*

The third factor in the present situation to which we call your attention is the radical change during the past fifteen years in what we once called the "immigration problem." Fifteen years ago we were confronting an enormous influx of laborers from southern and southeastern Europe. A million newcomers a year, year after year, was a situation to conjure with. We talked freely about the foreigner and his family, about the immigration problem and about "Americanization." In the name of the latter we did some very crude and very unwise things. In 1914, however, this stream of immigration was suddenly cut off at its source and the tide began to turn the other way. Following the war we reversed the historic policy of more than a century and closed our open door to European immigration. So far as we can now see it will remain closed for many years if not permanently. The smaller number of European immigrants now coming to us are of a different type and lose themselves more readily in the complex of our national life. Last year, for example, in a time of un-

precedented prosperity here, more Italian laborers left this country than came into it.

As a result of causes already mentioned, our so-called "foreign-speaking" colonies in our great cities are made up chiefly of people who have been in this country at least a decade, and some of them two or three decades, and of their children and their children's children. In view of these facts some of the home mission arguments and some of the assumptions of earlier years seem less happy than formerly. Is it wise, for example, to continue our emphasis upon the fact that one-third of our population is of foreign birth or parentage with the assumption that one-third represents a home mission field? To be sure many of that particular group are outside of the church, but other members of it are serving as Protestant ministers, pastors of some of our biggest churches, home missionaries, home mission board secretaries, bishops, editors of church papers, employees of mission offices, and in multitudes of other professions and callings. Hundreds of thousands of them, at least, and probably several millions of them are regular members of our American Protestant churches. To continue to speak and think of our foreign-language group as a unit seems to be doing an injustice to the facts, and, more serious than that, tends to delay and hinder the very process which we claim to be trying to promote, namely, the incorporation of these newcomers as an integral part of our national life. The best way to defeat our own ends is to keep on talking about our differences and making the person of foreign birth or foreign extraction feel all the time that we are thinking of him as a sort of creature different from ourselves. There are increasing signs that a growing impatience is being felt, particularly on the part of the second and third generations, when we insist upon emphasizing their racial extraction rather than thinking of them as fellow Americans. In fact in some communities it is the Protestant churches alone which maintain racial distinctions which the Roman Catholic church, the public school and other public agencies have either outgrown or never observed. Not long ago a so-called "Bohemian" settlement was inclined to resent the sending of a well-educated, and otherwise acceptable, preacher of Bohemian parentage to their community on the ground that they were Americans and not Bohemians, and that the selection of that particular worker for their field was an affront to them. In another church it became necessary to change the name of the organization because the younger generation refused to belong to a church with a foreign name. Only recently, a group of

young people in what was supposed to be an exclusively "Polish" community waited upon their pastor after he had ventured to preach to them in the Polish language and inquired, "How do you get that way? We are Americans." These and other experiences raise the very serious question as to whether we are not doing more harm than good by stressing these group differences in our educational and publicity materials. We may insist that these young people should not be ashamed of their heritage, but such insistence will not solve the problem. They do not wish to be exploited in home mission propaganda even though they may be sympathetic with our purposes and aims.

A fourth factor in the present situation is an unprecedented period of national prosperity. "Home mission" regions which can be identified by the poverty of the people who live in them are getting fewer and fewer.

We do not believe that we can build our home mission program of the future on the appeal of sympathy for people who live in log cabins. The joker in the situation lies in the fact that the number of cabin dwellers is always a numerical fringe and that Uncle Sam's family is moving out of the cabin as rapidly as possible, but carrying its spiritual need along with it. A home mission program founded upon the assumption that certain groups in the United States are foreordained to permanent poverty and certain other groups to affluence is on a precarious footing. In this connection some excerpts from an article written recently by Mr. Samuel Crowther for Colliers are of interest. After extended studies in every part of the country he says, "There is (in the United States) no poverty other than voluntary or due to accidents or disease, and that is negligible. We are, excepting in a few sections, solidly prosperous, with a buying power beyond comprehension." Surely there is enough truth in Mr. Crowther's statement to give us pause if we plan to build our home mission program for the future upon a basis of sympathy for poverty stricken groups in our national life. Theoretically, at least, home missions is no more concerned with poverty than with wealth. Its concern is with spiritual and moral values. New York is the richest city in the United States yet it is avowedly our greatest home mission field. The wealth is there, but it is not available for the use of the Church. The sympathy plank in our platform is found in the long run to prove less than adequate, not only in New York, but in nearly every other field. In fact the ideal Christian attitude is not one of sympathy for the downtrodden, but rather of fellowship with the uplifted. Sympathy for the unfortunate and needy is doubt-

less commendable when such sympathy is necessary, but it is repugnant to many sensitive souls and it very easily shades off into an unchristian "superiority" complex which is today one of the chief curses of the world. Unless we can come to an attitude of genuine respect for the people among whom we work there is grave doubt as to whether we shall ever accomplish anything worthy or genuinely Christian by our work among them. The fact is that our home mission responsibility bids fair to continue long after bath tubs and Ford cars have been universally distributed.

A fifth factor in the present situation with which the home mission publicist must deal, but which we can only mention here, is a marked change in our religious thinking. We do not have in mind here extreme positions of any sort, but rather the change that has come over even the more conservative groups. The appeals which were effective when home missionaries went out to fight the devil single-handed in frontier towns and save hardened sinners from an angry God and a bottomless pit, are not so effective today. Our attention is now more upon this world than the next, and our work must justify itself in the moral and spiritual values which it creates here and now.

A sixth factor which has grown out of practical experience is an amazing new emphasis upon the importance of work with young people. As our attention has swung from the future world to the world that now is, our emphasis has swung from adult evangelism to the importance of Christian nurture for the rising generation. And right here we believe is to be found both our future success and the appeal upon which we can base our program for the years to come.

We are convinced that home missions has a great future, greater than anything the past has witnessed or even dreamed, and a compelling appeal. That appeal is an appeal for adequate religious opportunities for the rising generation in the United States, quite regardless of whether the members of that rising generation are red, black, yellow, brown, or white; whether they are tall or short, fat or slim, long-haired or bobbed; whether they live in log cabins or six-room houses. It is the appeal to make America Christian by raising up a generation of Christian youth.

The fundamental task of home mission boards is, we believe, an educational task—educational evangelism, if you choose to call it so, but because the educable years are the years of youth, our home mission task is essentially and must always be a task with the rising generation. We may have to spend

some time and energy to keep our adults as good as they now are, but to attempt to make America Christian by centering our attention upon work with adults is a hopeless task. The sooner we face that indisputable fact and take its implication seriously, the sooner will we set ourselves in the way of real achievement. Already the greatest boards of Christian nurture in the United States are our home mission boards, and that new conception of the home mission task is manifesting itself in the new types of buildings which we are erecting, in the enlarged staffs of workers which we are employing for individual churches, in the sort of training which is more and more being demanded of home mission workers, in the new type of program in our city churches, in the employment of rural directors of religious education, and in the amazing growth of daily vacation church schools and week-day religious instruction under home mission auspices. Our chief task is to make available for all communities opportunities in religious training now available for young people of our more favored places. The fact is that so far as we know, there is no other way, and has been no other way since the beginning of the Christian Era, to make Christians except by the educational process. It took years of education to pave the way for the first convert on the foreign mission field and, within recent years, we have seen earnest, consecrated missionaries turn away tens of thousands of applicants eager to be baptized as Christians and always there is the one reason, "Because we have no one to teach the people." Even in our rescue mission at home it has long been an axiom that the "conversion" experience itself can not be brought about except as the individual has had a basis of Christian training in his youth, and the success of our evangelists is largely limited to back-sliding and delinquent church members and other constituents who have had an early religious training; in fact, one reason that so many delinquencies occur would seem to be because our education has often been so meagre and so inadequate.

Our task as home mission agencies is, we believe, fundamentally a task in Christian nurture because our one hope of building a Christian America must always lie with the rising generation. The fact that our denominational bodies have often given to other boards in our churches more distinctly educational names should not confuse us at this point or keep us from recognizing and proclaiming the nature of our task.

There are millions of boys and girls in our great cities and in our sparsely settled rural regions growing up with no re-

ligious training and millions of others whose opportunities for Christian nurture are very inadequate and inferior. In general, it is the supreme business of home mission agencies to meet that need. When we have made available for every boy and girl in America the opportunities which some boys and girls are now enjoying, and not until then, may we retire.

If the foregoing interpretation is correct, there is everything to be gained by acknowledging that fact and shaping the organization of our home mission boards to that end. In some cases it will involve far closer relationships with, if not actual unification with, denominational boards of Sunday schools or boards of education and in some cases it will call for an entire reshaping of departments within home mission boards. A combination of the educational leadership now available in our Sunday school and church school boards with the financial resources of our home mission boards would enable us to make an almost irresistible impact upon our task.

Our appeal is an evangelistic appeal, the evangelism of youth and through the educational process. That means a spiritual appeal, for education is not concerned with complexions, skin textures, contour of noses, shape of skulls, or slant of eyes; it is concerned with things of the mind and heart.

If I were to define the aim of home missions, I would say that it is to contribute its part toward winning individuals to Jesus Christ and toward the complete Christianization of America by helping to build up and make permanent and self-supporting in neglected or under-privileged communities as good religious leadership and as adequate religious facilities and opportunities, particularly for the rising generation, as are now available in our more favored communities. That may mean, and in many cases will mean, getting the local church in a given community to recognize and discharge its missionary responsibility for the varying groups within its own territory. Home missions has a responsibility in communities where a lack of spiritual dynamic makes it temporarily impossible to command the resources of the community for the support of religious work, as well as in communities where sparsely settled populations or adverse economic conditions militate against an adequate religious ministry. The first responsibility of home missions, however, is to develop the spiritual and economic resources of the community for the support of its own adequate religious institutions and programs of work. At that point we have often failed.

Nor should we be content to state our aim in general phrases only. It should be translated into very concrete terms, and the home mission workers of the future should be com-

petent to serve as leaders in making the program a reality. Instead of thinking in terms of churches, schools, and home mission workers it might be wise to think for a time about life goals and attempt to define what we are hoping and trying to do. What do we mean by Christianizing America? What kind of an America are we working for? If we would think in terms of goals to be achieved, we might begin to standardize our methods and possibly work to better purpose. We might, for example, aim to provide for every boy and girl in America some time between the ages of four and twenty years, inclusive, as a minimum, the following: help in the process of committing one's life to the ideals and purposes of Jesus; guidance in the development of the personal devotional life; instruction concerning the Bible, its nature and history as a book, and its contents; a connected bird's-eye view of the history of the Christian Church and the history of Christian thought from the time of Christ to the present; a study of the missionary work of the Church; a study of the United States, its people, its social, moral, economic and religious problems; a similar study of important foreign countries; an understanding of the main problems of war and peace, prohibition, capital and labor, race relationships, international relationships, and similar problems; instruction and training in the nature and practice of Christian stewardship (incidentally that is a good plan to approach the whole problem of self support); instruction concerning the nature of public worship and training for participation in it; definite training in some form of volunteer or full-time service in church or local community; help in the establishment of Christian relationships in the home, in business, and in school; introduction to some of the finer things of life in poetry, art, literature, music and the like; introduction to some of the great characters of the past both within and without the Church.

The foregoing are suggestive rather than comprehensive, but they suffice to raise the question as to whether we should not exercise a function of real leadership, rather than to be content to subsidize whatever program happens to be going. There is reason to believe that home mission churches, home mission schools, and home mission agencies of every sort are suffering because we have made so little effort to define our aims, to standardize the qualifications for home mission service, and to standardize the process by which we are trying to realize our slogan of "America for Christ." Surely we have learned some things by experience and we could make some progress in standardizing home mission ideals and methods if we undertook to do so.

Any attempt to apply seriously the conception of home missions suggested in this paper would involve at least some of the following elements:

(a) Coöperative, interdenominational planning for *all* communities in which work is undertaken or carried on.

(b) Coöperative interdenominational administration of certain types of work.

(c) Closer affiliation with or union with denominational and interdenominational agencies for religious education.

(d) Employment of many community teachers of religion in addition to, or in some cases, in place of preachers.

(e) Investment of church extension funds only in buildings making adequate provision for a program of religious nurture for youth.

(f) An organization of home mission agencies so far as possible along functional lines.

(g) More attention upon the development of the financial and personal resources of the community than upon the securing of outside financial assistance for the community.

(h) More attention to communities now nominally "self supporting" religiously, but in which the religious ministry is of a very inferior type.

(i) More effort to get local churches to extend their ministry to needy groups of every sort in their respective communities.

(j) In general, higher salaries for better trained workers.

(k) Possibly it would lead ultimately to the abandonment of the term "missionary" which often places an unfortunate stigma upon our work. Even so-called "backward" groups are becoming impatient with being "missionized." The adoption of some term such as "National Board," "National Board for Christian Service" or "National Service Board" would tend to relieve us of some embarrassment and also free us for becoming genuine leaders in a national program of religious service.

(l) A frank recognition of the fact that the hope of building a Christian America lies with the rising generation.

I am sure you will criticise this paper as going entirely beyond the limits of home mission publicity, but the fact is that our home mission appeal is so closely associated with matters of home mission policy that we can hardly discuss the one without the other. The future of home missions depends quite largely upon the clear heads and honest hearts of its present leaders. Our home mission appeal can be permanently effective in proportion to the wisdom with which our program is laid out, and the worthiness of the policies which control it.

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THE INQUIRING MORMON LOOKS US OVER

By Claton S. Rice

The Mormon church is destined to live for many, many years. Perhaps it will be in existence when the names of many better known churches of today are forgotten.

The decision that it should live was made by the mob which murdered Joseph Smith at Carthage, Ill. Assurance that the church would flourish was given when, after the death of the prophet, Brigham Young outgeneraled Sidney Rigdon and placed himself in power. With a first class martyr around whom to center loyalties, and with a real statesman to direct it, any religious organization composed largely of plastic people can live almost indefinitely, in spite of several handicaps, theological and otherwise.

We cannot crush the Mormon church; many of us would not crush it if we could. There are too many splendid contributions which have come from it in the past and which may spring from it in the future to justify such action, were it within our power. The Mormon church as a colonizer, as a conqueror of waste places, as a demonstrator of a great system of coöperation, as a producer of a people who have learned to give of their time, money and energy to the church and to philanthropic causes until it hurts—these contributions we must recognize and we should appreciate.

We could not crush the Mormon church if we would. So firmly entrenched is it in business, in the political and in the social life of the inter-mountain country and of the nation, so skilful in the use of ostracism, boycott and many forms of bribery, so trained in the satanic art of creating antagonisms among its opponents, that it is impossible to crush the church.

With a group of more than five hundred thousand loyal members and many thousands more of almost as loyal adherents and apologists, with its strength consolidated in sparsely settled cities of the West, it exerts a power far beyond its numbers. Growing at the rate of between twenty and twenty-five thousand per year the Mormon church bids fair to capture much of the inter-mountain West.

Yet all is not at rest inside the Mormon church. The educated Mormon is realizing that many claims his father made for the church are not grounded upon fact. He knows too well that the *Book of Mormon*, the *Doctrines and Covenants*, and the *Pearl of Great Price*, are man-made books filled with errors. He appreciates the fact that many claims made by the prophet Joseph were not justified by fact. He looks at the unfortunate Mountain Meadows massacre and the cold-blooded partnership of the church with the liquor interests in the past, and today, at its close union with great money interests, and becomes restive. He begins to question, too, whether the church is offering the best in religion and in morals to its

people. He does what his father dared not do: he places a great question mark before his church, and its claims, and then he begins to look around.

Naturally the inquiring Mormon turns to us, the Protestant churches. He decides to look us over. If he is a student away from Mormonism he sees us as we are at home. If, as is more likely, he is still in a Mormon community, he looks us over there, and he makes most interesting discoveries.

If he goes into our churches of the better class he is pleased with the reverence displayed there in contrast with the lack of it in his own. The well-ordered service appeals to him. He senses a spiritual message which is loftier than that to which he has been accustomed. The hymns may strike him as more noble than most of those written by his own people. If he is fortunate in the church he visits, he will appreciate the splendidly educated minister he listens to and the fact that, trained for his task, he is doing one thing and that only.

These discoveries are flattering to us. But as he looks us over further, this inquiring Mormon, he makes other discoveries which are not so flattering. As he becomes acquainted with us it seems to him:

1. That the church does not play a vital part in the life of the Protestant. He has been accustomed to a church which is all in all to his people. In every activity of his life his church has played its part. The life of his people is a "church-centric" life. He marvels as he discovers:

(a) That the Gentile churchman he meets is willing to sacrifice very little for his church. He contrasts the Gentile who gives his church grudgingly of his money and time with what he is accustomed to in his own organization, a people who from the first have given their tenth as a duty and many of whom in addition have poured out money and service without stint, in going on missions, in teaching, in preaching, and in social activities. Many of his people are ready to give all they possess to the church, if necessary. The Gentile he knows seems more likely to attempt to hold all back from the church, all that he can hold back. He marvels as he discovers how little the average Gentile is willing to sacrifice for his church.

(b) Then, too, he feels that the church can not play a vital part in the life of the average Gentile he meets, when he discovers his startling ignorance of what his church stands for. As he questions him about his religion he finds that he can get very little out of him. He knows that his own people are trained in the first principles of their religion from early childhood days and that there are comparatively few of them who

cannot "give a reason for the faith that is in them." What is more, he knows that they make it a point to give this reason whenever opportunity offers itself. In vivid contrast the Gentile does not talk his religion, and generally can not, even when forced to attempt it. This is a situation the inquiring Mormon cannot understand. He assumes, logically enough, that the Gentile's ignorance of his religion means that his religion is not vital to him.

(c) This feeling is accentuated when he discovers how little of permanent loyalty to church most Gentiles possess. He knows that good Mormons are loyal to the last ditch. No one can disparage their church without being called to account for it. Their loyalty goes so deep that often, he knows, they go far beyond reason into fanatical action. But his Gentile friend takes the church so lightly. He puts it on and then puts it off as if it mattered little. He comes to Mormondom and at first goes to church. Then, as he discovers that it is easy, that it is the profitable action for him, financially and socially, to lessen his church activities, he lessens them. A little threat of boycott sends him scurrying to cover, his church loyalty left behind. Consistent pressure through a long period of years is likely to completely destroy the loyalty of most Gentile churchmen in Mormondom, causing them, or at least their children, to pass "into solution."

The inquiring Mormon also observes with surprise the large number of Mormon apologists among the Gentiles of his acquaintance, men who have, or who have had in the past, Protestant church connections. He realizes that their loyalties have gone, and he marvels. He can explain these strange conditions, this unwillingness to sacrifice, this lack of knowledge of what the church stands for, this poor loyalty to church, in only one way: The Protestant church means little in the lives of most of its people.

The inquiring Mormon is all too correct in many of his conclusions. The church does not loom large in the eyes of the average Gentile. Until it means more, until the inquiring Mormon can find loyalties as great as his own among our people, how can we expect him to become vitally interested in what we are standing for?

You must help us, you who live outside of Mormondom. If you can send us consecrated, active, loyal Christians, when you send emigrants to us, we can make such impressions upon the inquiring Mormon that he will begin to revolutionize his own church. But as it is, he is likely to turn away feeling that if church means so little to the Gentiles he has no reason to be interested.

2. My Mormon friend who is seeking more knowledge does not stop here, however, If he has been disappointed in many of the laity he feels that he may find something better in the ministry. He looks us over, thinking of those high up in his own church at the same time. Mormons are primarily a rural people. So my inquiring Mormon most often lives in a country town where he knows but one or two ministers. How seldom he comes upon one who challenges his thinking. And even in the city, how few have in mind his peculiar needs and preach to reach him. More often than not he turns away disappointed.

A good man, the preacher is likely to be, a zealous worker, a faithful servant, but how often, it seems to him, a man of mediocre ability, of most ordinary intelligence, one who in comparison with the brightest in his own church makes a most unfavorable showing. Preaching to a discouraged, half-hearted group, preaching primarily to them and for them, hoping against hope that the miraculous will take place, and, when it does not, trusting God that the seed sown will sprout some day—what is there in such a man or in such surroundings to challenge the inquiring Mormon?

Yet how can we expect anything else? What is the actual attitude of the Protestant church toward Home Missions in general, and toward missions in Mormondom in particular!

Let me give you my own experience. On the last week in Seminary, just before graduation, we were telling one another where we planned to work. This was the reaction of several to the announcement that I planned to go to Utah. "Don't be a fool. What do you mean by burying yourself out there? You will never get anywhere. The Home Mission field is bad enough anywhere, but a field in Utah is hopeless."

"A Home Mission field is bad enough anywhere!" Yes, to accept a Home Mission field today brands a minister a failure in the eyes of the great majority in the church. "The Home Mission field. Why no one goes there except men who can make good nowhere else," I hear men say.

The Home Mission field! The vast unconquered lands of the West where folks struggle fearfully hard in the effort to wring a living out of the arid soil! Great empires now in the building, future granaries and paradises, now filled with struggling, often discouraged people, so many of whom need the comfort of the gospel.

The Home Mission field! Here where the church strives in a once prosperous, now dying community, to bring the conso-

lation of the gospel of Christ to those who are left. The Home Mission field! The body of Christ living in the teeming polyglot districts of the new frontier in the great cities! And home missionaries branded as failures—branded as failures because the challenge that stirred the soul of Jesus stirs their souls. Failures. And what man likes to be called a failure, even if by accepting the stigma he may do the Master's work?

A Home Mission Volunteer movement, such as Dr. Morris suggests? We must go further, much further, than that! We must link a mission experience with the life of every young minister from our seminaries. *Nothing less than the creation of a sentiment in the church that in the days of his strength and youth every theological graduate must serve apprenticeship on some mission field before he is eligible to accept self-supporting work, will do.*

Some men too cultured, too refined to serve as Jesus served! He went into the outlying places first, Jerusalem last. Wasted talents? Never! The best talents are needed on the Home Mission field. Privations too great? If men are as soft as that they have no business to be in the ministry.

An apprenticeship of several years on the mission field, then a Sabbatical year in the seminary on full pay, and then the freedom to go where desire leads and the call comes—what that would mean to the men. Broader sympathies, quickened hearts, greater appreciation of what the common man faces. Really, it might do our future national home mission secretaries no vital harm to have a few years experience on the mission field! And he who in the future is to occupy a large city church would be a better man because of his Home Mission experience.

And what it would mean to the mission fields! Four or five or six years out of the lives of the best men the church turns out, for missions! And of course the very best men would come to Mormondom, for they could not resist the challenge. A few years is all we would ask of them. We want them no longer, for most men who stay longer on the isolated fields of Mormondom either go to smash as they buck the stone wall, or else go to seed.

When the church is Christian enough to create such a sentiment, which ultimately will become an unwritten law, a sentiment demanding a mission experience before a man can serve a self-supporting church, then we shall have a class of men on our mission fields who will challenge all men and my inquiring Mormon friend in particular.

Proper church equipment will come with the men. We need not worry about that.

3. As my inquiring Mormon friend looks us over, both ministry and laity, he discovers another curious phenomenon. He sees that the Christian non-Mormon church is broken up into small bands of competing, often hostile groups. Not only does he discern a lack of unity among these groups, but he discovers that it is difficult for them even to coöperate in matters of common interest. This comes as a vast surprise to him in whose church "listen to counsel" and "coöperation" and "unity" are ever present slogans.

He marvels, too, when he knows that these various competing denominations have very much in common. He can see little difference in them, except in their names, as he listens to their preachers. Forever competing with one another and often irritating each other, failing to coöperate with one another in the face of his church, which, he knows, is recognized by each one of them as a common foe, he is inclined to think that the Gentile churchmen are very foolish men. It is a wonder if he does not turn from us in disgust, making no further effort to know us.

How true this is! If there was ever a place on the face of the earth where the Protestant forces needed to present a common front, it is in Mormondom. Yet that is just where that common front is not presented.

The Inquiring Mormon looks us over. He marvels at what he sees and at what he hears. But he will likely return to his own church, although there are some things he does not appreciate in it. After looking at the mournful spectacle of a Protestantism in which church seems to mean little, a Protestantism poorly manned and wholly disunited, he is inclined to say, "Well, after all, we are better off than they. I believe I will stick by the old church." I don't blame him much, brought up as he has been brought up.

But if you will help us now, you at the home base, we will develop loyalties and a ministry and a unity which will challenge him, my inquiring Mormon friend, and compel him, not to leave his own church, for that he will not do, but rather, after he is transformed himself, to be instrumental in Christianizing it, before it Mormonizes the religious, business, political, and social life of the Inter-mountain West.

THE CONTRIBUTION OF THE NEGRO CHURCH TO THE CHRISTIAN LIFE OF THE CITY

By George E. Stevens

I wish to say that I greatly appreciate this opportunity to speak to this notable gathering of key men and women of Christ from many quarters, met to plan for His coming and Kingdom. I thank our good friend, Dr. Armstrong, for this privilege.

The Negro church, in common with other churches, is to preach and practice the gospel of Jesus Christ. There can never be any substitute for that gospel message which centers in the person and work of our Lord, if this lost world is to be saved. I have been a pastor here over twenty-two years, and I think I know the Negro pulpit in St. Louis. Our preachers are sound on the basic teachings of salvation from sin through the atoning work of the Crucified and Risen Christ. There never was a day when the person, mission and teachings of our Lord should be more faithfully declared and lived forth than now. The Holy Spirit, who has charge, would give His own power and bring in a higher, truer Christian order of things if Christ were given a fair and full chance in our lives as in our unctuous speech. Brethren, the older I get the more I realize in my preaching and ministry as a pastor the absolute truth and vital bearing of two sayings of our Lord, "Without me ye can do nothing," and "Ye shall receive power after that the Holy Ghost is come upon you."

The Negro Church as Related to Negro Migration and Labor

In this address, I am making reference to the migration of Negroes from the South in the last eight or ten years, and to some of the problems growing out of that migration, in order to show you how the Negro church is trying to meet the situation, and in some measure to make a definite contribution to the Christian life of the city.

Most of these newcomers have settled in large cities of the North and East. Not a few have gone to the far West and Northwest.

Within the last ten years quite 40,000 Negroes have settled in St. Louis. This general movement, which is just starting, but to continue from now on more gradually, marks a new chapter in the life of the nation and constitutes a big challenge to the general church. This movement is a result of the awakening spirit of a whole people bent on improving their condition (a very human quest), seeking better wages, better

schools and more security in freer sections. The beginnings of this migration were coincident with the great industrial awakening in the North a decade or so ago, but was accelerated when the North began to call for laborers.

The World War took from the North the bulk of its foreign labor, which fact, coupled with Federal restriction on foreign immigration since, has brought Negro labor greatly in demand in big industrial centres at the north. Two-thirds of the 23,000 colored men employed in the thirty-five or forty big industries here in St. Louis have come within the last decade. Two-thirds of the 16,000 colored women employed in various ways—as maids, cooks, laundresses, day workers, in elevators and stock rooms of big department stores and certain factories,—two-thirds of these 16,000 women have settled among us during this decade. These figures do not include the many professional folk, the teachers, doctors and lawyers, preachers, business men and women and mechanics carrying on their own businesses; many of these, also, have come to us within this period and chiefly from the South. While the South has sent us many and serious problems in this migration, the general life of the city, on the whole, is richer for their coming.

Many of the churches help by conducting a sort of labor bureau; many of the 8,000 maids and cooks in leading white homes of the city were got through some pastor. We are always recommending these for some position. The message, also, from the Negro pulpit has changed somewhat in these years, not indeed the message as to "the faith once delivered"; but the time formerly spent on "rousements" and the crafty exploitation of emotions, is spent on a message which, out of the Scriptures, has to do with dependability and integrity of character, efficiency and trustworthiness in service, mastering the job and staying on it when mastered. The characteristic question which pastors put to their men is, "Are you making good?" Many of the newcomers are from rural districts of the South, and pastors and other Christian workers have had to teach them the "A. B. C.'s" of proper living in their new environment. It is difficult for one on the outside to realize the fear, solicitude and sense of responsibility which the Negro church has felt in respect to getting many of these migrants adjusted to the exacting life of the big city. The wastage in soul values has been great. They are exposed at many points to all sorts of sharks. The Negro churches in the city hitherto have been working along these lines too far apart, and to this extent have failed to do all they might have done. As a

result of a recent conference of our city pastors of different denominations, an effective organization is in sight better to meet these conditions.

The Negro Church and the Public Schools

The Negro church in St. Louis has rendered a much needed service by keeping in touch with the School Board of the city. We have kept them reminded of the big increase of the Negro school population. Nearly one-half of the seventeen thousand Negro school children here came to us in this last decade or were born of parents who came during that period. Unless school authorities are kept posted so as to make provision for this increase, multitudes of our young become street gamin and the court dockets are filled with cases of juvenile delinquency and crime.

Here in St. Louis we are fortunate in our Superintendent and Board of Education. They seem to be alert and responsive, and seem to be trying to give to all the city's children adequate school opportunities. But even so, it has been found necessary, and is still necessary, for both colored and white citizens, working together with a fine spirit, to keep before the Board the tremendous change that has taken place in the Negro population and the imperative need of an adequate and forward program for the colored schools of St. Louis.

You get an idea of the situation when I tell you that in one section of the city, school facilities were so poor, that is, so far removed from where these children lived that they could not attend; their parents out at work, they were neglected; they lived in the streets getting into all sorts of trouble. The Roman Catholic church turned one of its abandoned churches in that district into a school. They have under their care, daily, something like four hundred children. It is a parochial school. These are children of so-called Protestants. What a challenge to the non-Catholic church and community this is! And it shows why we have had to keep close to the School Board. I think that I am reliably informed that the millions of the Drexel family of Philadelphia, given to propagate Catholicism among Indians and Negroes in this country, are being used here liberally. Rome, now as ever, is on her job; she turned this lack of school opportunity to her own account, in some measure, an advantage to our young. If there be censure; it is against us. Judging from the progress the Catholic church has made among us in the last twenty years, St. Louis is destined to become a leading Negro Roman Catholic center.

The more than three thousand cases of delinquency among our young which have passed through the Juvenile Courts in the last eight or ten years, resulting from bad housing conditions, and over-crowded schools and from no schools at all, have stirred our pastors and churches. We have within the last five years made appeal after appeal to the school authorities and the reaction to these overtures on the part of the Board, the press and leading white citizens at last has been gratifying. Some relief is in sight.

Naturally, when hundreds of thousands of dollars are involved in providing new schools it is important to know that this migratory movement into our cities is not a spasm, not an unrest of a few months, and then to die down and be followed by a tremendous recession, entailing great loss of money and energy. We are convinced here in St. Louis that the spreading of Negro Americans over the nation, in the light of the genesis of this great trek and its inspiring causes, is to be followed by no such recession,—it is a permanent change of habitat. If these migrants are here in the North meeting an industrial necessity, as they are doing in St. Louis, their children ought to be properly trained and fitted for life and not allowed to perish in ignorance, disease, and crime.

The Negro Church and the Residence Question in the Big City

The Negro church can do and is doing much to allay friction in big cities growing out of the purchasing and occupying of homes in neighborhoods that have been occupied hitherto by white residents. I refer to neighborhoods lying immediately adjacent to colored sections, and in the path of the natural expansion of these sections of colored homes. The Negro pulpit by its counsel and influence is determined to do what it can to reduce irritation and produce inter-racial neighborliness. We never have had a race riot here in St. Louis, and the Lord helping us, we do not mean to have one.

It should be said that here in this city is a great scarcity of houses for the Negro population at this time, and they will be still fewer when the bond issue program for the widening of certain streets begins in earnest to be worked out. Many houses occupied now by Negro residents will be torn down. Where are these people to go? They must go somewhere. It should be said to the credit of men like Dr. Armstrong, Secretary of the Church Federation, a big unifying, constructive force among us, and to the credit of a splendid group of white men and women in the Inter-racial Department of the Com-

munity Council, in addition to what the Negro church is doing, that such an atmosphere of understanding is being generated that when the new rush for homes by Negroes is on, friction may be somewhat allayed, and at least, a group will be ready at hand to pour oil on the troubled waters.

It is the spirit and aim of this inter-racial group here in St. Louis to produce such a healthy public sentiment that residential ownership by colored people may not be abridged or continue a cause of friction in those districts particularly, lying directly in the path of the normal expansion of Negro neighborhoods; that it may be established that residential blocks and sections should not, in a great metropolitan center, be regarded as a limited social circle; neither should there be allowed offensive unneighborly, untidy, noisy conduct without being corrected; that there shall be carried on an earnest, steady, tactful process of education to effect these ends without doing violence to the Christian spirit, or to a broad civic democracy or to the rights of individuals of either group to purchase and sell at will, and that the races may see each other clearly as neighbors without misapprehension and fear, with all problems of housing settled on individual, rather than upon race lines. These are our ultimate aims; you can see, therefore, the spirit in which we are trying to work here in St. Louis.

The Negro Church and Exploiting Landlordism

The Negro church in St. Louis is planning to do its part in improving the sanitation of houses, and change indecent conditions, in which thousands of colored people are forced to live. An exploiting heartless landlordism is a chief menace of most large cities and St. Louis is not an exception. The multitudes of Negroes here are forced to live amid physical conditions which breed disease, a high mortality and crime. The Negro pastors of various churches met not long since and determined as representatives of the churches to bring pressure to bear, as far as they are able, upon municipal authorities urging them to supervise peoples' living quarters. Living conditions should be standardized for the good of the whole city, and landlords should be required to give an account of their stewardship.

Shall the Negro Church Be a Co-worker in Christianizing the City?

These problems and conditions to which I have called at-

tention are but a few of the many which make the task for our churches appalling to contemplate. We are tempted to satisfy our consciences by preaching the gospel to those who may happen to come to our church, contending for denominational standards and looking after our local church and parish needs. This is well; but if our sympathies and activities are thus limited in a great city filled with its appealing victims, then such local self-centeredness is a tragedy. The Christ we follow looked after all the people in all their life. He lived and taught and died for all times and races, places and conditions. He was ever making over anew all unfortunates and handicapped ones, making them units of value in communities where they had been failures.

To do this He bridged all chasms, ignored all traditions, provincialisms and conventions. At Jacob's well He shocked the disciples when He scorned an ancient prejudice against a mongrel race to save a sinful woman and community of that race. What is now greatly needed in these big centers like St. Louis, is the spirit of Jesus in our hearts, and to give and live forth His teachings without reading anything into them—for His words still are spirit and life. Except the Lord build the house they labor in vain that build, except the Lord keep the city, the watchman waketh, but he wakes in vain. If we save the city we save the nation, for the nation is fast becoming a collection of big cities. We must all work together, otherwise this work cannot be done.

Dr. Shailer Mathews, head of the Divinity School of the University of Chicago, said to a union meeting of ministers in that city, a month ago, that there ought to be an inter-racial Sunday throughout the nation when white and Negro preachers may exchange pulpits, that each group may get in touch with one another at the *top*. It might seem indelicate for me, a Negro pastor, to suggest this for St. Louis, but since Dr. Mathews has suggested it, I heartily endorse the idea. The 150 Negro churches, small and large, cannot do this work alone.

A crying need in these large centres, and here in St. Louis, is an inter-church, an inter-denominational co-operation, both racial and inter-racial, to save all these submerged multitudes. If we don't reach them with Christ they will reach us in the general wreck and ruin they will cause.

I believe that there is a great Christian movement on in this country which will eventually solve what we are calling the race problem. I refer to the inter-racial movement which had its origin in the state of Georgia. I believe that through this movement, God is going to take out of every creed, race and

section a people for His name who are going actually to stand for the Fatherhood of God and the brotherhood of man through Jesus Christ, the Saviour of us all.

I heard the Executive Secretary of this movement, Dr. W. W. Alexander, speak last Wednesday afternoon on this race question, and while listening, I wished that he might deliver the same address from every pulpit in this country and in every college and high school in this country—black and white. He showed such insight, sanity, and courage. He impressed me as a prophet of God striking the high note of a new day. I have always felt that out of the Southland God would raise up his prophet, bigger than his times, race and traditions, to speak the electric word that would set us all free. We are to hear the truth and the truth shall make us free.

God works that way. In the very palace of the king who knew not Joseph, God had in training his prophet who should deliver the seed of Joseph. The one thing that Dr. Alexander said which impressed me and showed his wisdom, was that the frontal attack is apt to fail; you cannot go up to a man and club him out of his prejudices, we must by indirection emancipate him and win him. While he was speaking I thought of what God said to Moses, "What is that in thine hand?" "A rod." "Cast it on the ground," and it became a deadly serpent. Moses fled from it. God called to him and said, "Take it by the tail; not by the head." The frontal approach will not do; the fangs and poison are there; but, "Take it by the tail," and catching it by the tail it became the mighty rod, the rod of God. This is a situation in this country as related to races which must be approached with wisdom, prudence and tact, albeit with honesty and courage, for after all the serpent must be taken. I feel that this inter-racial movement is such a method of approach; the chief thing is to help to realize the great purpose of God. The bitter experiences of Egypt were but a brief schooling parenthesis in the onward sweep of that purpose. Those slaves in Goshen, ignorant, crushed, besotted and dis-spirited must be released and trained, though many perish in the process, that in turn, they may give their quota of kings, prophets, priests, and their high service to mankind, yea, and the Redeemer of the world.

COOPERATION IN WORK AMONG SPANISH-AMERICANS

By Charles A. Thomson

I come to you from the Spanish-speaking people of the Southwest. If I am informed correctly, there are as many of them as there are Jews in New York. If newspaper headlines should blare that the United States has annexed the entire northern tier of states in the Mexican Republic, we might be surprised. Of course Uncle Sam will not take such a step, thank God. Yet we now have within our borders a Spanish-speaking population almost equal in numbers to all the persons living in the Mexican states of Sonora, Chihuahua, Coahuila, Tamaulipas, Nuevo Leon and the territory of Lower California.

Much has been told of the importance of Oriental immigration. Yet we have in the country today, Dr. Hinman tells me, 70,000 Chinese and 115,000 Japanese, a total of less than 200,000. With 1,500,000 Mexicans and Spanish-Americans our problem is seven times more vast. In dealing with this group we are touching not only the most important social problem of the great Southwest, but with one of the outstanding foreign-born problems of the whole country. With the extensive movement North and East of the Mexican laborer, this man from next door may soon be living next door to many of us.

But why missions to the Mexicans? With their crying social and economic needs, we all believe in social work for this group. But why religious work? Are they not all Roman Catholics? Is this group not already Christianized?

What I bring to you is simply one fact clearly evident to any and all who know the Mexicans. They lack religious education. They have enjoyed a mystical, almost magical religion—a religion which has afforded much emotional satisfaction. But they have not had a religion which is clear to the mind and compelling for the morals—a religion which makes for character in this life, as well as for complete felicity in the next.

As one social worker in San Francisco testified, her hair a crown of silver after twenty-five years of service with the Associated Charities, herself a Catholic, "All social work among these people which lacks a spiritual basis, is wasted. What they need is to have the Ten Commandments built into their life." Because of this lack of real religious education, because multitudes of Mexicans though they call themselves Catholics, are no more good Catholics or real Christians in

their actual living than America is a completely Christian nation, because our Protestant churches can contribute to this religious education, we have missions to the Mexicans.

The following denominations are at work among Spanish-speaking people in the Southwest: Northern Baptist, Congregational, Disciples, Free Methodist, Methodist Episcopal, Methodist Episcopal South, Presbyterian, U. S., Presbyterian, U. S. A., and United Brethren. These churches are at work at 300 different points, in an area 1500 miles long and from 500 to 700 miles wide. If we should superimpose this area on eastern United States, these churches would be scattered from New York westward to 100 miles beyond Omaha, Nebraska.

Such is the extent of the problem; such is the vast reach of the field. In the field there are Christian Protestant centers at 300 different points; 15,000 faithful Christians are members of the Protestant churches, a good group in themselves, yet only a beginning, as is evident.

What can be done, humanly speaking, to coördinate the endeavors of this army, scattered as it is among its 300 outposts? In the past the only agency has been a congress of Board representatives, superintendents and missionaries, the Interdenominational Council on Spanish-speaking Work, which met annually. For two or three days those in attendance thought coöperatively and then each went back to work in his own yard, and got so interested he forgot about the town hall and the school house which they were to build together. What was everybody's business was nobody's business.

Last year the Council resolved on an experiment; it chose an executive secretary, who aside from other duties, was to devote part time to play the double role of a goat and a gad-fly, a gad-fly to pester the several denominational leaders throughout the year in the faith that continuous irritation might lead to something accomplished; and a goat to bear the blame, in case nothing was done.

But now what could be done to tie together our splendid evangelical projects? Or better, what really *needed* to be done?

The first need was for more facts. *Nobody* knew too much. So there has been gathered during the past year material for a directory on Spanish-speaking work in the United States, which will list all points occupied by Protestant work, with an estimate of the Mexican population at each point. It will contain also the names and addresses of all churches, schools, social centers, etc., and of all superintendents, pastors, teachers

and social workers. This directory will be published within the next few months.

Another move after facts was the approval by the El Paso meeting of our Spanish-speaking Council, held December 8-10, 1925, of the suggestion made by the Committee on Co-operation in Latin America, that a large conference on Spanish-speaking work in the United States be held in 1926, at which shall be represented not only the religious agencies, but also outstanding educators, sociologists, publicists and social leaders of the Southwest and also of the East. The purpose of this conference would be to develop and focus a more informed and alert public opinion on the Spanish-speaking people of the Southwest. Preparatory studies would be made by adequately representative commissions. You will undoubtedly hear more of this conference from Dr. Vermilya.

At the instigation of Dr. Vermilya, and in connection with the El Paso meeting, a very definite outline for the founding of a union Junior College and training school for the development of trained religious and social leaders, was worked out. That is now in the hands of a competent committee.

And what else could be done? For a long time, there has frequently been expressed a fervent desire for a Union Evangelical paper in Spanish. Why? Picture the condition of one of our Mexican pastors,—Pedro Garcia, let us call him. There he is in some small town of the Southwest, with his little group of 30, 60, or 100 Mexicans. Religious prejudice partly cuts him and his group off from the rest of the local Mexican colony. Too often race prejudice cuts him off from his American neighbors. He feels alone; he looks at the indifference and hostility which oppose him, and in contrast with their strength and numbers, he feels weak and insignificant. Once or twice a year, perhaps, his superintendent visits him, bringing encouragement and inspiration. But in between times, he is very much alone and lonely; perhaps he whistles to keep up his courage.

But now what if there comes to him every month a Christian paper in his own language, which tells him that on Thanksgiving Day in Los Angeles, the Mexican churches held a union service with 1,000 persons in attendance; or that there is in San Antonio, a Mexican church (Southern Methodist, by the way) which is not only self-supporting, but which also supports a Bible reader in Korea; or that a Mexican congregation is growing so rapidly that the American church which has given them shelter, has voluntarily granted them the large auditorium, and the Americans have their service in the Sunday school room.

With a monthly dose of good cheer and good news and good methods, he no longer feels alone. He knows that he is the captain of one company in a great army which, under its matchless Leader, is ever going forward. And with that assurance his company, too, begins to go forward.

At the command of the executive committee of our Spanish-speaking Council, whose appointment was suggested by these Councils, three trial issues of a small bulletin were published, the third number of which was a printed eight-page paper. This was so enthusiastically received by the Mexican pastors and superintendents that action was taken at our El Paso meeting. This was the recommendation of the Budget Committee, consisting of Rev. Fred L. Brownlee, chairman; Mrs. J. W. Downs, Dr. D. D. Forsyth, Mrs. W. H. C. Goode, Dr. Robert N. McLean, Dr. Homer McMillan, Miss Daisy June Trout, Dr. George L. White, Dr. Charles E. Vermilya, *ex officio*:

> Recognizing the great need of an Interdenominational Bulletin on Spanish-speaking work in the Southwest, and commending the form and style of the December edition of the bulletin, the Committee makes these recommendations:
>
> (1) That a budget of $2400 be adopted and Dr. Vermilya of the Home Missions Council at the next Annual Meeting in St. Louis be requested to secure the money from the various boards on a *pro rata* basis with the understanding that all money will be handled through the Treasurer of the Home Missions Council.
>
> (2) That the annual subscription rate of the bulletin be not less than twenty-five cents.

Acting on these instructions from the Budget Committee, we began our subscription campaign after Christmas. In the three weeks succeeding, almost 1,000 subscriptions have come in and before the year is out we shall have 3,000. Let me quote from but two of the letters received.

The president of the Mexican Sunday School Association of Southern California, which includes delegates from 150 churches and missions, writes, "Hallejah! hallejah! hallejah! We have spoken with a good many of the ministers about *Nuestro Boletin Evangelico* and more than finding them enthusiastically and gratefully getting subscriptions, they all seem to be very sure, that many more people will subscribe after the first one or two issues; because perhaps by then they shall have come to the glorious realization that their long cherished dream has come true."

A pastor from San Antonio, Texas, writes (I translate from the Spanish), "With regard to the Bulletin, I want to say that

I approve it with all my heart and that I believe our lack is that we do not believe with all our heart in coöperation and the unity of interests. I believe that our fault lies in the heart, not the mind, since mentally almost all of us approve the unification of interests in the work, but when we come to actual practice, we fail there in a manner miserable and unchristian. Would that the day may soon come when we shall be able not only to reason about Christian union, but also to practice it, and for that reason I approve the task of the Bulletin."

Let me say that one page in each monthly edition of the Bulletin will be in English, for the benefit of our English-speaking friends; and we hope to increase the size of the English section, as our Spanish-speaking people come to a knowledge of the language of this country. Further, it should be said that we shall carefully direct the policy of the paper so that it shall not infringe on the function already performed by the few existing denominational papers.

The 30,000 Protestant Christians of the Republic of Mexico have their *weekly* union paper. We believe that the 15,000 Protestant Mexicans on this side of the border deserve at least a union *monthly*. We are glad that in the realization of this project, in which together we can do what no one of us can afford to do alone, we can count on your help.

* * * *

RESPONSE TO STUDENT REPRESENTATIVES

By John McDowell

(Delivered after the addresses by the representatives of the Evanston Interdenominational Student Conference and the Student Fellowship for Christian Life-Service.)

After listening to your addresses tonight I confess that I wish I were a Methodist of former days, who was able to express all his ideas, his aspirations and his prayers in one single word, and that word was "Amen"! This "Amen" would certainly cover all your aspirations as expressed here tonight, and also most of your ideas, notwithstanding the fact that I might question the accuracy of some of the facts upon which you base your ideas. With your main contention I am in perfect sympathy and wish now to express the gratitude and appreciation of these Councils for your presence here tonight. We certainly need just such a tonic as you have brought us and we trust that your fellowship with us in this closing service of this remarkable gathering will be of inspiration and value to you and to the youth movement which you represent today.

I take it that my place on the program tonight with you is to help you convey to the representatives of the Boards of

Home Missions of the United States and Canada not only the mind of the young people of our day, but also the heart of the young people of our day, and in doing so may I say that I speak from some experience with the young people of our land. I am not so far away from my own college days that I have forgotten them, the impulses and aspirations of those days, as well as the heresies of those days. Furthermore, it has been my privilege for twenty years to be the Chairman of the Board of Directors of the Y. M. C. A. of Princeton University. This position has made it possible for me to keep in vital contact with the college and university men of this generation. It has also been my privilege for twenty years to preach in many of the preparatory schools and universities of the Eastern part of our country. These privileges have brought to me an experience out of which I speak tonight in behalf of the young people of today. On their behalf I wish to say two or three things.

First: I wish to say that the young people of today are not anti-religious. We know enough about history to know that religion is universal. We know enough of Scripture to know that religion is inherent. Man is made in the image of God. And we know enough about life to know that religion is essential. Experience has taught us that a man may exist without religion, but he cannot live without it. Religion with us is not an open question. It is a closed question. We not only recognize that we need it, but we are glad tonight that we want it, that we must have it. The only question now with us is the kind of religion we need. On this point we have reached some conclusions regarding the religion we need today.

1. That it must be *real.* Make-believe religion will not do today with us. Everything else is real now. Religion must not be an exception. It, too, must ring true to reality, to the fundamental needs and aspirations of our life.

2. That it must be *rational.* Blind religion will not do today. We are not willing to sell out our reason in order to hold our faith. We demand today a religion that is not afraid to reason and not ashamed to believe. Of course we recognize that any religion that is worthy of our acceptance may have, yea, must have, in it some things which will transcend our reason, but there must be nothing in it which opposes our reason and denies the function of reason, which we take it is the test evidence upon which religion makes its claim.

3. That it must be *practical.* "Do-nothing" religion will not do today. We have lived long enough to know that a re-

ligion that does not make us want to do something for others can do nothing for us. We are sure that we are not saved because we serve, but we are equally sure that when we are genuinely saved we will serve God and man, the nation and the world.

4. That it must be *fraternal.* Selfish religion will not do today. We heartily accept the statement of the Apostle John, "He that loveth God loveth his brother also." Brotherhood, and not learning, is the foundation of character. Brotherhood, and not wealth, is the foundation of the Kingdom of God. Out of our experience we quite agree with the Apostle John again when he says, "If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The religion we need today must make for a democracy which is based on fraternity. It must reverse the order of the French Revolution and help us to stand for fraternity, equality, and liberty.

5. That it must be *spiritual.* Ceremonial religion will not do today. Ecclesiastical religion will not do today. Theological religion will not do today. Even social religion will not do. We have discovered that the only religion that will meet our need is the religion that speaks to that which is deepest in us, and the deepest thing in us is not the body or the mind or even the conscience. It is the soul and the soul's primary need is spirituality. Much of our restlessness and excessive dissipation is due to the fact that our soul's hunger has not been met, that the soul's thirst for living water has not been satisfied, that the soul's demand for the living God has not been answered. We recognize that we are bodies, and we are minds, and we are determined to do all we can to cultivate these bodies and these minds, to develop them to the highest point of efficiency for the service of man and the glory of God. But without soul development and without soul satisfaction all other development will fail to satisfy us.

Second: We, the young people of today, wish also to say to you that we are not anti-Christian. We have carefully canvassed all the possible religions of today, of the past and of the present, and are convinced that the only religion that is real, that is rational, that is practical, that is fraternal, and that is spiritual, is the religion of the Lord Jesus Christ. He, and He alone, provides the religion that we need and we want. We want it in His own terms, as the "Bread of Life," as the

"Light of the World," as the "Way, the Truth and the Life," as the "Door," and as the "Resurrection and the Life." We believe we have a right to look to the Church for the religion of Jesus Christ, and we come tonight primarily out of the sense of our need, not out of the sense of our self-sufficiency, to ask you, the representatives of the Church of Jesus Christ, to give us His religion, and to give it to us in the fulness of its saving power, its inspiring power, its developing power, its satisfying power.

The prayer of our hearts tonight as young people is that which the late Master of Baliol, Professor Edward Caird, used every morning to open his class for the study of moral philosophy:

> Mighty and Most Merciful God, who hast created us for Thyself, so that we can find rest only in Thee, grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy will and no weakness from doing it, that in Thy light we may see light, and in Thy service find perfect freedom through the Spirit of Christ.

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